Looking at the World War Through the Scriptures

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LOOKING AT THE WORLD WAR THROUGH THE SCRIPTURES

By
MRS. E. B. GREENE

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In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, He began to say (Christ speaking) unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. St. Luke, 12:1:3.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:14.

* * * *

This work presenting the life and knowledge of one who has studied humanity in the school of personal experience is dedicated to humanity and its progeny in memory of my dearly beloved Mother.

This work was finished in Woodland, California, September 30, 1921, which will explain our reference to certain dates.

Beautifully bound in cloth binding and sent to any address, prepaid, for three dollars and sixty cents ($3.60).

Address, MRS. E. B. GREENE,
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San Francisco, California.

DEDICATION

Mother dear, wherever heaven is I know that you are there waiting and watching for me. And I praise God that he gave me you to teach me to fear and love God. I remember your last words to me and they have guided me all of the years that we have been parted. And now I am ready when the time comes that we shall know as we are known and shall part no more.

The Author.

NOTE

Copies of this book may be had by addressing the author, Mrs. E. B. Greene, 559 Cedar Street, San Francisco, Calif.

INTRODUCTION

In offering this work to the public my greatest desire is that it may be understood and accepted in the spirit in which it is written.

I have tried to make the topics as plain as they can be. Not that I expect every one to agree with me. For I do not think that this would be possible of any writer. And too, I have tried to keep the observations of Solomon the wise man in mind. Which is that much study is a weariness of the flesh. The writer has tried to use only such material as is deemed necessary to make the work comprehensible.

Each writer of The Holy Bible has brought to light some new scripture meaning. It is the oldest book in existence. And also the newest book. Now I have reasoned within myself that if any part of the Bible is the Word of God, all of it must be, for if we give God credit for having as much intelligence as man, we know that any man who has written a book will not permit any one else to write in any thing which shall conflict with the author.

The second coming of Christ, the greatest of all events, has been foretold by many learned writers. We feel that the representatives of Christ should be allowed to speak as freely of His government of the world as do the representatives of the governments of men.

Christ said to the Jews, It is written in your laws, that the testimony of two men is true. St. John, 8:17.

If we receive the witness of men, the witness of God is greater. 1 John, 5:9.

Surely the Lord will do nothing, but he revealeth his secret to his servants the prophets. Amos, 5:7.

The secret of the Lord is with them that fear him; and he will show them his covenant. Psalms, 25:14.

And ye shall know the truth and the truth shall make you free. St. John, 8:32.

Jesus said unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. St. John, 14:6.

It is upon the foundation of Christ Truth that we have builded all of our topics.

These are not my ideas, for long ago I learned that my own ideas were contrary to sound doctrine. I think that I have the Spirit of God.

I have not in any of my discourses set any date as to when Christ's work shall be finished in every sense of the word. It is the writer's aim to point out the conditions leading up to this great Epoch.

I have tried to speak plainly as possible. For regardless of what the average man may think and believe, the time is at hand when men must face the truth, and deal with facts. God is calling to men for an accounting of their stewardship of the world. And men must give an account.

Now to those who would examine me, I may say that my history is very briefly told, and is as follows:

I am by profession a Baptist. But my principles are fundamentally those of the good Samaritan, I believe in helping those who need help, as far as I am able, regardless to race, creed, etc.

Politically, I am a Republican, because some politicians are crooked, does not cause me to have nothing to do with politics, any more so than some ministers being crooked, causes me to keep away from all churches.

Fraternally, I am a member of the Order of the Eastern Star, Woman's Home and Foreign Missionary Society, United Negro Improvement Association and National Association Advancement Colored People.

By birth, I am a Georgian, born in Atlanta, my mother was a member of the Underwood family of the city of Atlanta.

My mother's father was the son of Judge Underwood of Atlanta. I cannot say just how long ago, possibly seventy-five years or more, since the judge presided as such. The judge was a man of wealth.

The judge, so I have been told, lived with my great grandmother as his wife, and they were the parents of six children, or thereabout. The heads of the family are known because they did not deny their children. One of the children of this union became my grandfather, and he was raised and educated in the white college, which he attended in the days of slavery. And so he grew to the age of eighteen years without knowing that he had any so-called Negro blood in his veins. At that age he learned of this fact. I do not know just how, but I have been told by one of his children that he said that when he learned of this fact it so distressed him that he started to drown himself. However, he changed his mind, for he married my grandmother, who was a slave. But he bought her from her owners.

And so their children were born free. My mother evidently did not have the ideas of the rest of the family regarding the color question, for my father was not only a colored man, but he was just as black as a man could be.

My grandfather never forgave my father for having married his daughter, although as far as I can learn there was nothing against him but his color. He was a member of the Congregational church of the city mentioned, and also a high officer in the pride of Georgia lodge, G. U. O. Odd Fellows.

At the age of about seven years I remember looking upon his dead face for the last time. And after a few years my mother brought me to the State of California, where she died in a short while broken hearted and alone. But still I have a picture of her before the eyes of my mind that has caused me to attempt this work. And that is the picture of one who tried to do good to all with whom she came in contact.

The spirit of good will toward all men that was in the heart of my mother, has been reflected in me to such an extent that I am never happy unless I am trying to make some one else happy.

It was the hand of God which led my mother to bring me to California, for I declare that if the State had been builded according to my plans and specifications I could not have liked it any better. I have lived here most of my life.

And too, I may say, that strange as it may seem, the color of my skin has not in any way been a drawback to me, for I have gone everywhere I wished to go. I think that this is largely due to the fact that I am not bothered by color blindness. I have never been able to feel that any one is better than I am because of the color of his skin. I know that I have superiors in knowledge. I believe that the entire contents of this work is true. And my only reason for writing them is that I have given my life to the service of humanity. And I have studied the great race problem from my youth, and I find that it is fundamentally caused from ignorance.

I believe that it has been the wish of my mother that I study this question, for from the day of her death until I started to write I have always seen her at short intervals in my dreams. But since I started to write I have never seen her face in my dreams.

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THE BEGINNING OF CREATION

The creation of the world, and the manner thereof is a topic for which thinking men of all ages have given much thought.

The age of the earth is another topic which has been and is just as interesting as its creation. And the only reliable source of information to be found on the two subjects is found in the Holy Bible, the Word of God.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. St. John, 1:1:5.

Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb., 11:3.

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him. Ecc., 3:14.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James, 1:17.

To St. John the Revelation, of a voice like many waters were heard to say: I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and was, and which is to come.

And by adding these things together, we that have faith in God, come to the conclusion that God made the world not with any thing but the power that is in himself. And as we farther consider the infinite wisdom of nature, which is the handiwork of God, we also come to the conclusion that what ever form the Godhead takes it is not manifested in any thing that can be seen with the natural eye. By this we mean to

say that when we consider the various kinds of flowers, and trees, and vegetables, etc., each of these express the power of the mind, and the infinite wisdom connected with that mind. We can see the expressions of this great mind every where we look. We are told that in the beginning the world was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, God said, Let there be light: and there was light.

And though we seek to know what form the Godhead takes, we cannot know more than this, God is in every thing wherein there is the breath of life. God, we are told, is a Spirit. Let us seek to know what a Spirit is and what are its depths.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth. St. John, 4:24.

And Christ said to His disciples, Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. St. Luke, 24:39.

The Spirit is that part of man which has power to move and accomplish things. For in Him we live, and move, and have our being; as certain also of your own poets have said. For we are also His offspring.

For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by man's device. Acts, 17:28:29.

There is no man that hath power over the spirit to retain the spirit; neither shall the wicked deliver those that are given to it. Eccles., 8:8.

For the body without the spirit is dead, so faith without works is dead. James, 2:26.

For an example of the importance of the spirit, we consider one who has been considered great in the wisdom of this world. And as we look on the body as it lies cold in death, let us consider the meaning of the word Spirit, the body in death has all of the organs which it had in life, nothing has been taken from it in this respect, nor does the social standing or the greatness of the man of whatever source, have any effect in this last warfare, the thing which has gone out of the body is the spirit, and surely we must know that after all the spirit is all in this life which counts.

Then too, there comes before the eyes of our mind, another example which is just as vivid as the man in death. A human being in whom the breath of life still remains, and yet he is dead in the spirit, the man who has not the right use of his mind. One whom we might call insane, he has the breath of life within him, and yet he is dead because he is not able to move and do things intelligently.

So it is a fact that there are two ways of being dead, Mentally and Physically. A Spirit is first and last, an active mind, a mind which thinks, and puts its thoughts into action, and there are two forces of spirit, good and evil.

As a man thinketh in his heart, so is he. If a man think evil in his heart his deeds are likely to be as he thinks. Thoughts are the impetus behind deeds. It is a fact that many people who are supposed to be in their right minds, are not doing any thing sensible any more so than the man who is not in his right mind. We can see so many things in this beautiful world, which are the handiwork of God and when we consider these things which have no limit in variation, we see the Great force behind this infinite wisdom is the mind, and mind and Spirit are the same.

In the beginning was the Word of God backed up by deeds?

Human beings are apt to pay much attention to what one says, but when we consider what a man is, there is no way of doing so unless we consider his deeds.

Deeds are the fruits or expression of one's mind as truly as the fruit of any tree or vine is an expression of the same.

And so we can get as close to God as we desire, by purifying our minds, and this is according to the Word of God.

The man who claims that he can do a certain thing, and after having the opportunity to make good, and does not keep his word, is not the right kind of man. God was, and is in the position to fulfill His word to the very letter.

The Word of God teaches us that the first thing that God did when He made the world, was to cause to come into existence light, which also means enlightenment, and when God had supplied this important thing, we are told that He created the Sun, Moon and Stars, and every thing wherein there is the

breath of life. And God gave the commandment to every thing which he made, Be ye fruitful and multiply and bring forth seed after its kind.

And when God had finished His work of making every creature and plant wherein there is the breath of life, God said to Christ, who was with God before the foundation of the world, Let us make man in our image, and in our likeness and let Them have dominion over the fowls of the air, and over the fish of the sea, and over the earth and every thing that creepeth upon the earth. (Note, God said them, not him.) And in the image and likeness of God, made he man, male and female made he Them. And he blessed Them and said to Them, Be ye fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fowl of the air, (nothing was said about conquering the air) and over the fish of the sea (not one word was said about any man or group of men becoming mistress of the sea, but God gave all men the privilege of having equal rights to the sea) and over every thing that creepest upon the earth, and upon the sixth day God finished His work, and rested upon the seventh day, and hallowed the seventh day.

These are the generations of the heaven and earth in the day that God created them.

Every plant of the field, and every herb of the field before it grew or was planted in the earth, God made it, for there was not a man to till the ground for man came after these things were made.

And God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. I Corinthian, 15:44:47.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: and the second man is the Lord from heaven.

The first man Adam became a living soul. (The soul is the seed or the blood, if it be good, or if a man is good, his

seed are immortal.) And we are going to prove that the soul is immortal if it be good. The body is the house of the soul. And God commanded man and all creatures wherein there is the breath of life, to multiply and bring forth more like its kind.

The first Adam was just a body of flesh, but when he learned to think he then became a real live soul wtih the mind of God in him.

If we send any one to do any kind of work, if he does not know how to do, we must teach him. And so God instructed Adam.

God planted a garden in Eden and put the man there whom he had formed.

The garden symbolizes the world, which is indeed a beautiful garden if kept as God planned that it should be.

And the Lord God made every kind of tree grow, that is pleasant to the sight and good for food; the tree of life in the midst of the garden, and also the tree of the knowledge of good and evil.

There was also a river of water in the garden, and it parted and became four heads.

And into this wonderful place, God took the man whom He had made and put him to dress and keep the garden, for God made the world for mankind.

And God instructed the man how to care for the garden. And the Lord commanded him that he should eat of every tree of the garden. But of the tree of the knowledge of good and evil, God said thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.

And out of the ground God formed every beast of the field, and every fowl of the air. And brought them to the man to see what he would call them. For the man had the mind of God in him. And he gave names to all of them, but for himself there was found no mate. God caused a deep sleep to fall upon the man, and while he slept the Lord took one of his ribs and made a woman, and God brought her to Adam and made him to know that woman is his seed, she is a part of his body.

Note.—While man slept God made woman. In what way did Adam assist God in making woman?

Bone of his bones, and flesh of his flesh, she shall be called Woman because she was taken out of man.

Therefore, since they have become one flesh, a man shall leave his father and his mother, and shall cleave unto his wife.

And the man and his wife were naked, and they were not ashamed.

God made the heaven and the earth in six days, not that it required him any certain length of time to make the things of creation, but he established a rule whereby we should have a guide. We are told that a thousand years is as one day with God. If we learn to think that all things are dependent upon God for being, it is easy for us to learn that time with God is not counted as it is with mankind, and too we know that the sea which we are told was made in one day, could not have been accomplished by one man in one day, even if it had been a physical possibility. If man could have made the sea it should have taken him longer than one day, and the same will apply to every thing which God made.

And too, we are told that God finished His work in six days, and rested upon the seventh day. By the word finished His work, we know that God means that He finished, and not that He finished for any certain length of time.

The things that God made, He made them forever, nothing can be taken therefrom, nor can any thing be added thereto. Every thing that should ever happen in the world was made and planned in the beginning.

Men cannot change the work that God has made. And God also gave the commandment that every thing wherein there is life, to multiply, if man then sins and brings forth something contrary to the law of God, God has set a day when that which is not His work shall be destroyed.

TO THE PURE IN MIND ALL THINGS ARE PURE

The man and his wife were both naked, and they were not ashamed.

They were clothed in righteousness, and they had nothing to be ashamed of, it is a fact that an evil mind causes shame, or we may say an evil mind and evil deeds cause shame.

Isaiah, speaking of nakedness in its proper form, gives us this thought: Thy nakedness shall be uncovered, yea, thy

shame shall be seen: I will take vengeance and will not meet thee as a man. Isa., 47:3.

God plainly said to Adam, The world is made for you and I give it into your hands, but you must follow my instructions in the care of the same.

And the Lord made Adam to know that the human body is of itself nothing, for out of the dust of the ground God made man, and we are told that the meaning of dust, and its formation is fine, dry particles of matter; state of dissolution; unorganized matter; pollen obscurity; confusion to brush away dust from.

And when we sum up the contents of dust, we find that it is nothing that is good, and therefore good for nothing. But when the spirit of God is in a man's heart it is then that the flesh becomes the seat of that which is all important, and that is the well developed mind.

WHAT IS SATAN AND WHY IS HE?

Now the serpent was more subtile than any beast of the field which the Lord God hath made. And he said to the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye doth eat thereof, then shall your eyes be opened, and ye shall be as gods, knowing good and evil.

And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, and she took the fruit thereof, and did eat, and gave also to her husband with her: and he did eat.

And the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: And Adam and his wife went

and hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard Thy voice in the garden, I was afraid, because I was naked; and I hid myself.

And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

And the man said, The woman that Thou gavest to be with me, she gave me of the tree, and I did eat.

And God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shall thou go, and dust shalt thou eat all the days of thy life.

And unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire shall be unto thy husband and he shall rule over thee.

Unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life.

Thorns and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shall return.

And Adam called his wife's name Eve; because she was the mother of all living.

And the Lord said, Behold the man is become one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever:

Therefore the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove the man out: and placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the tree of life.

DARKNESS MAGNIFIES LIGHT

The devil is described as being a serpent, because like a snake he is not to be trusted.

The devil is that spirit or thought in men's hearts which makes them think that they can disregard the laws of God, and prosper, or they think that they have power to change the laws of God.

This is indeed deception of the worst kind.

The desire for sumpremacy is the root of all of the trouble which has come upon the human family since man has inhabited the face of the earth.

God made man full of ambition, and we know that without ambition man would be listless, it is the force which can accomplish everything, but like any thing else it must be governed by the right principles.

The most useful things in life can be turned into the most harmful if wrongly used. Take for example water: We could not live without it, but it is serviceable only when rightly used, it is just as destructive as serviceable if wrongly used. Fire is also a necessity that we could not live without, and yet it is as harmful as it is useful if wrongly used, and the same rule will apply to every thing and any thing. And so God said to Adam in substance, Do not learn from trials how useless it is to try and disregard the laws of God.

Solomon tells us, Hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good or evil. Ecc., 12:13:14.

The woman was the same flesh as the man and blood, so the spirit was the same as was in Adam, and the desire to gain, which is the spirit of the devil, and teaches men that they can go contrary to the laws of God, spoke to Eve's mind, and she reasoned within herself that God had commanded Adam to remain in the garden where He placed him. And if he failed to obey God he should be sinning and should surely die. The tempter spoke to Eve just as he has spoken to millions of her seed since her day. And he said to her, You know that there can be no harm in your going away from this place. For the

sin which Adam and Eve committed was the sin of going away from the place which God had appointed him. God said in substance to Adam, In the day that you obey the dictates of your own mind, you begin to die spiritually, for the mind without God is dead. But the blind desire to gain caused Eve to reason that she should not die for going away from the garden. And so she told her husband what she thought. Saying to him, You know there is no harm in our going away from this place, and both agreed to go and do as they pleased. Their attitude was that of millions of others who feel that they know what is good for them better than God does, and so they do as they feel that they want to do.

If men used their minds to consider the works that God has made, they would not walk in darkness when the light is shining upon them all the time.

In Him is life, and the light of men, and the light shined in darkness, and the darkness comprehended it not. The mental darkness caused from imagination. And so Adam listened to Eve's plan of how they should become great through the things which they should learn to do when they had put into action their own plans. Now it is a fact that God did not intend that man should remain in the garden, (the world) and do nothing but eat and sleep and wear no clothing. But it was God's plan that Adam should remain in the garden until such time as man should have multiplied in sufficient numbers to spread out in the world. When his seed should have multiplied then man could have planted in other parts of the world. But the man that is trying to rear a family is not in the position to be moving from place to place. When Adam and Eve left the place in the garden, where God planted them, every thing else in the garden began to move about and confusion began. For man is the master of the beast, because man is made in the image of God, which means that he has intelligence. And the power to use it. He is supposed to depend upon mental strength, whereas a beast uses physical strength or brute force. And so when the master of the creatures of the garden failed to attend to his duty, the beasts also became disobedient, for there was no one to take charge of them.

And as Adam strolled along in the garden with his wife, the different creatures that were with him in the garden, going

here and there, in all directions, snarling at one another, each desiring to do as he pleased, caused Adam to see that these creatures were not any longer friendly towards him, for they snapped at him also. And then God spoke to his mind, and caused him to realize his position.

Where are you, Adam, since you have disobeyed me and are having your own way?

And Adam said to the Lord, for he tried to hide himself when he saw that the beasts were not friendly to him, but were ready to destroy him. God asked him, What has your experience taught you? Adam had gained more territory than he had in the garden, but what good to him was it when he had no peace? God is asking men the same question today.

And he said to the Lord, I was naked and I hid myself: And the Lord said to him, Who told thee thou was naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?

And the man said to the Lord God, The woman that thou gavest to be with me, she gave me of the tree, and I did eat.

God was not speaking to Adam of being naked of outer clothing, but He was asking Adam if he has learned that he had nothing to shield himself with when he failed to obey the laws of God. But man did not realize what God meant at that time any more than they see today, and understand after they have made a mess of the world, because that his mind is naked.

And the Lord told them what the results of having their own way should bring them. Said the Lord to Eve, Why did you do this, teach your husband to disobey the laws of God? And the woman said to the Lord, My desire to gain deceived me and made me blind to the results of doing to suit myself. I did not know what I was doing.

And the Lord said to the spirit of amibition in mankind to have their own way, because they think that they can gain more if they do to suit themselves. Because you have made man disobey me, you are the greatest curse that is upon the human family. And the Lord said to the serpent, (the blind desire to gain something contrary to the laws of God), You shall cause men to come down to the dirt mentally, because man is made of the dust, and if the spirit of God does not live in his heart, he is dust in every sense of the word. And to this

same spirit God said any man who thinks that he can disobey the laws of God, and not suffer therefrom shall be in the dirt mentally all the days of his life.

And to the serpent (the spirit to gain contrary to God's laws), God said I will put enmity between thy seed and the seed of the woman. God was speaking of the natural seed of the woman and those that are unnatural, snakes bite men because they lack intelligence, and desire to get the best of men, and good and bad men are enemies because there can be no harmony between good and evil, and too, snakes should have no power to harm men if men were obedient to the laws of God.

A viper fastened upon the hand of Paul, but it harmed him not for God was in him. Acts, 28:3.

And the desire to gain causes men to disobey God, and if they do not obey God they do not love one another, for God alone is love. And to the woman God said, You have taught your husband how to disobey God, and if man does not respect God how can you expect him to respect you? I am the only power upon the earth which can develop the mind, which controls all of man's desires. Man walking in the strength of his vain mind shall cause you to suffer in child bearing. The time shall come when man shall look upon you with less consideration than he gives to his horse or other beast. For in his vain mind he shall consider you to be so much inferior to himself, that he shall feel that you have no voice as to the use that your own body be put to. And God said to womankind in substance, That the time should come when men should not even allow women to be virtuous, but should attack them and take their virtue away from them, because man had become diseased in his mind, because he did not have God in his heart. Many women have brought forth children in sorrow because man from one cause or another has not begotten his seed in the Spirit of God, and the seed are evil. Many women have known sorrow also from urging their husbands to branch out in the world of gain. Most men who have made a success in life owe the same to the help that they have received from their wives. In fact, we may truthfully say that very few men have gained much in this world's goods, unless he had some woman at his back. It is also a fact that many wives lived happy with their lords and masters until they showed him how to become suc-

cessful, according to man's idea of success, and after she had taught him to go forward and helped him become successful in the goods of the world, the same man has turned to consider the wife who had helped him, and, notwithstanding the fact that she had not changed any, unless she had become more solicitous than ever to please him, he could not see any thing in her except that she had become too common for one in his station to longer remain with. And many men when they tire of the wife who has helped him to become a success, instead of leaving her, will satisfy himself with having another woman on the side, and the real wife is only wife in name.

Many a man in the position that we have described, will get rid of his wife that has toiled and slaved to help him reach the top of the ladder, and give as an excuse for doing so, that he had to get rid of his wife because she kept him back, and that he should have made a success of life long before had it not been for her keeping him back.

Many a woman has worked herself nearly to death, and when she had helped her husband to become successful, he no longer cared to live with her, and she being old and worn out, he took unto himself some other woman, and she came in and sat down on what the wife had helped to make.

Women have picked men off the trash pile, men who had grown to be full grown and still never knew what it was to have any thing, and she helped him to go forward and afterward learned that she was too common for him. So many women know what God was speaking about when He told Eve that she should bring forth children in sorrow, although this is the greatest joy that can come to the normal family.

And his desire shall be to rule over thee. But God has not given man any such law.

Nevertheless woman shall be saved in childbearing, if they continue in the faith and charity and holiness with sobriety. I Timothy, 2:15.

Man does not as a rule care for the woman who makes a man of him, for the simple fact that the man who is made of the right stuff, will make a man of himself. A man who is the right sort of man does not want his wife to go away from home to work for some one else, he knows that the woman who can and has to do her own work and that of some one else, is too

hard, and will break the average woman down, and if he permits her to go out to work, his mind is active trying to find some way whereby he may do something that shall bring him in enough income to care for her without her having to go work for some one else.

A real man is the man who cares for a home and children. You can take a man's measure by how he feels along this line, and any man of sense knows that the woman who raises a family right has her hands full at home.

And in substance God said to Adam, I gave you instructions how to conduct my business for me, and you have listened to some one else and gone contrary to my rules, you are not fit to look after my business.

And because man is nothing in himself, but thinks that he is, and is determined to have his own way, God said to mankind, Cursed is the earth for the sake of your hard head; all kinds of sorrows shall come to you out of the earth, the food which is taken and turned into many different channels is the foundation upon which the flesh is dependent, and the food of the mind is the foundation upon which man must depend to teach him how to make the earth produce that which is man's mainstay; the earth shall also bring forth thorns and thistles to thee, and thou shall eat the herb of the field, by having thy own way and being led by the desire to gain, and not by the desire to do right. (Note, a glimpse of Europe at the present time will give us an idea of what God said to mankind about the thorns that the earth should bring to them and instead of eating the fat of the land they are eating the herb, or they are not eating any thing at all.)

For the love of money is the root of all evil: which while some coveted after they have erred from the faith, and have pierced themselves through with many sorrows. I Timothy, 6:10.

Not having faith in God, men have suffered the many ills that the flesh is heir to from the sins of the parents, these are some of the thorns that disobedience has brought humanity.

In the sweat of his face man has made his living, because of his hard head, he would not do as God commanded him, and so he had not the right thoughts of how to do things in an easy way.

And the Lord taught them how to make coats of skins for themselves, and the Lord clothed them in these coats.

Adam called his wife Eve, for she was the mother of all living, or all that should ever live.

Note.—I read the account of one of the great Bible scholars which said that Adam on awakening and finding Eve, knew that she was his mate because she was the same complexion as himself, and Adam was very well pleased with her. I would like to have explained to me, if Adam and Eve were what we call white people, and I do not say they were not, but if they were, how did they become parents of all nations of people? For there is no record of God having made any other two people except this pair at that time, or the time that he created man upon the face of the earth. This I will say, that if Adam was any thing like so many of his sons he should have been just as satisfied with Eve had she been a black woman. And we do not think that two white people could bring forth black children. But we do know that God does not consider the color of one's skin as men do. By this we mean to say that God is able to make man any complexion that He wishes him to be, independent of man. So the color question was not considered in the beginning of creation. Out of one blood made He all nations of men. Acts, 18:26.

And God said, now that man has become one of us, that is, man has become Spiritual the same as God, knowing how to distinguish between good and evil, before he put forth the hands of his mind, and learn what is meant by the tree of life, before he has worked himself to the place where he is entitled to eat of the tree of life, which is borne on the tree of good deeds, God drove him out of the garden. And the Lord set angels and a flaming sword at the four corners of the earth, which means that the Christian will have to fight his way, for the Christian is commanded to go through the world doing good to those who do him evil. So it is a fight against self to get through the world in the face of these conditions and keep sweet all of the time, and bear in mind that if we do right God will fight our battles for us. Adam had placed himself in the same position that many men since have gotten into. For example, the people of the United States have what is called a Constitution, it is the laws of the country, the same people

choose what is called a President, and he is given the power to govern according to the laws. And I may say right here that there is not but one document in existence that is any greater than our Constitution and that is the word of God.

The head of the nation not long ago felt that he should go away from the country of which he was the head, into another country to look after the affairs of other nations of people. And the head of the nation took his wife and went away from the government of which he was the head.

Just what caused the president to go to Europe when he was being paid to look after the affairs of America I cannot say for sure. But from what I have read, the head of the nation desired to personally attend the peace trust, commonly called the league of nations. (Great nations.)

Personally, I think that the president meant well, but did not know any better than to go away from America at a time when there were problems here as high as mountains which required his whole attention.

Just what caused the president to go to Europe perhaps will never be known, but I believe that if the facts are ever disclosed the same will show that the heads of this nation listened to their wives. For I have been informed that ladies were in the party which went over.

Just what the president did while he was abroad I cannot say. But I read in the papers that the president met and addressed the king just as he would have addressed any other gentleman. The president did not get excited over him at all. I was also informed through the same source that the president rode through the streets of the different cities which he visited in state just as the king does. And the people bowed before him just as they did before the kings of their countries.

During this time I read that the King of England sat down to his first sensible breakfast, which consisted of muffins and bacon and eggs. And it did not kill him, but on the contrary, he liked it.

Now when the president came back to America, what did the American people say? What the people said they said in such a way that the suckling baby Democrats of the present time will be grandparents before there is another Democratic administration.

Suppose any kind of business concern put a man in charge and instructed him how the business is to be conducted. And the man in charge should fail to follow instructions, and made a mess of the business.

And when asked to explain why he had not obeyed orders, he said, My wife told me to do some thing else and I did so. What should be the results?

Jesus said, If any man come after me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. St. Luke, 14:26.

God does not mean that we should hate, beloved, in the sense that sinners hate one another. For God has commanded us to love one another, and also those who despitefully use us. But the Lord means that we should turn our backs upon any thing and any body that would lead us away from Him.

There is nothing in this world that a man can put ahead of his soul, for if a man gain the whole world and lose his own soul, what is he profited?

The soul is the seed, or the power to produce more like itself. God has said that in the day of judgment all evil seed of what ever nature shall be cut off.

And that which a man has lost his soul to gain, goes to some one that has been doing right and he is not the gainer after all.

SIN'S GREATEST THORN—THE DEED OF MURDER

And in the course of time Adam knew his wife and she conceived and bore him a son, and called his name Cain, and she said I have gotten a man from the Lord.

In time she bore another son, and called his name Abel. Cain was a tiller of the soil, but Abel was a keeper of the sheep.

And in course of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord.

And Abel also brought of the firstlings of his flock and the fat thereof.

And unto Cain and his offering the Lord had not respect, and Cain was very wroth and his countenance fell.

And the Lord said to Cain, why art thou wroth, and why

is thy countenance fallen? If thou does well thou shall be accepted, if thou doest not well, sin lieth at the door, and unto thee shall be his desire, and thou shall rule over him.

And Cain became jealous of Abel, his brother, because that Abel was accepted of the Lord, because he had done well.

And while they were in the field Cain rose up against Abel, and murdered him.

And the Lord called to Cain, and said to him, Where is thy brother Abel? And Cain said to the Lord, I know not: Am I my brother's keeper?

And the Lord said to Cain, What is this thou hast done? Thy brother's blood crieth to Me from the ground.

And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

When thou tillest the ground, it shall not henceforth yield to thee her strength; a vagabond and a fugitve in the earth shalt thou be.

And Cain said to the Lord, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of all the earth: and it shall come to pass that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

We are told that the sins of the parents shall be visited upon the heads of the children unto the third and fourth generations of them that hate God.

The parents of Cain were disobedient to the laws of God because they thought that they could gain more if they did to please themselves, and they sinned against God and the effect was manifested in their seed, for he did not have the mind of God in him. Cain was born with the desire to gain in his heart, but he did not have the qualities in him to gain on his merits.

There are two ways of doing any thing, right and wrong, any thing that is done must be done one or the other of these two ways.

There are two forces at work in this world, light and darkness. The minute that one brings light into darkness,

darkness is gone, and we know that darkness has no power over light.

This then is the message which we have heard and declare unto you, of Him. God is all light, in Him is no darkness at all. I John, 1:5.

Quality speaks for itself, and when Cain saw the nice fat cattle that Abel had raised, and compared them with his poor quality of fruit, he saw that there was no favorable comparison, and he became envious of his own brother.

Now it is a fact, that under no circumstances will a perfectly normal person be jealous of the success of another person; and least of all his own brother.

This is the enmity that God spoke of that should be between the two seed of the woman, a murderer is indeed a snake in human form.

Another fact which is reasonable, (facts are stubborn things to be sure), no man can be born right unless he had good sensible parents.

A good seed of what ever nature does not come from any thing else but good seed. Thoroughbreds are not gotten from any thing else in the world, except from thoroughbreds. And it is a fact that a man or woman may stumble and fall into temptation which had been born right and taught right. But no man or woman who is made of good stuff will fall in the mud and wallow in the same. They will get out some way. Many parents are ignorant in book learning, but sensible in principles. The prodigal son is an example of a man who had been trained right, but through temptation had gone astray. (Note, when we say trained right, we mean trained to fear God.)

A certain man had two sons: and the younger son said, Father, give me the portion of the goods that falleth to me. And his father divided his inheritance with him. And he took his goods and went into a far country, and there wasted his substance with riotous living.

And when he had spent all that he had, there arose a great famine in the land, and he began to be in want.

And he joined himself to a citizen of that country, and he sent him into his field to feed swine.

And he fain would have filled his belly upon the husk that the swine ate, and no man gave him any thing. And when he

came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and say, Father I have sinned against heaven and before thee. And am no more worthy to be called thy son: make me one of thy hired servants.

And he arose and came to his father, and when his father saw him afar off he had compassion on him, and ran and fell on his neck and kissed him and made him welcome to his home. St. Luke, 15:11:20.

He that hateth his brother is in darkness, and knoweth not whether he goeth, because darkness hath blinded his eyes. I John, 2:11.

And the Lord said to Cain, If thou doeth well, thou shall be accepted, and if thou does not well, sin lieth at the door.

All unrighteousness is sin: and there is a sin not unto death. I John, 5:17.

Many people take exception to the accusation of not having raised their children right, I have heard it said that a man had had good parents, and that they had raised him up right, and yet he had gone wrong and had not amounted to anything. This is not possible, for if a man be born right, and trained right, he cannot be satisfied in wrong doing, nor will he continue in wrong doing to his life's end. A person can have good intentions and still be wrong through ignorance.

Any one that is of a jealous nature, is not right mentally.

Train the child up in the way he should go: and when he is old, he will not depart from it. Prov. 22:6.

Now it is a fact, that one can take a dog or a cat, or I may say a kitten and a puppy, and while he is small I can train him to do most anything that I may wish him to do, and when he is grown what ever I taught the puppy, the dog will do, and what ever I taught the kitten, the old cat will not have forgotten.

If I teach him to be clean in the house when he is small, when he has grown, he will not have forgotten how to be clean.

Is a human being less intelligent than a dog and a cat?

If one has a jewel he may polish it, but no amount of polishing will make a jewel out of a cobble stone.

Brains are born in a man's head, they are not like teeth, which come after he is born. You can cultivate brains and develop them, but no amount of cultivation will put any brains in a hollow head.

The Lord said to Cain in substance, Any one with your evil mind is cursed, and the world is cursed by having men of your type in it. The earth shall not yield you her strength for you are too evil minded to know how to obtain the good things in the world for those who are intelligent enough to know how to obtain them.

And Cain said to the Lord that his punishment was greater than he could bear, for he realized that he could not make a success without God's help, and he feared that all kinds of evil should befall him, and he said to the Lord, Every one will want to kill me. He felt that a man with his mean spirit would not be loved by any one, for he had not those lovable qualities about him. And the Lord said, Any man that slays Cain vengeance shall be taken on him seven fold, for God let him live that he might have a chance to repent. And God set a mark upon him lest any man should slay Cain.

It was God's commandment to man to bring forth seed after his kind, and this commandment was also given to every thing wherein there is the breath of life. And God gave man good seed to start with, and so if men do evil and corrupt themselves, they do not change God's commandment in the least, for He commanded all things that He made to multiply.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. II Peter, 2:9.

And the Lord said unto him, Go through the midst of the cities of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all of the abominations that be done in the midst thereof. Ezek., 9:4.

The mark of the beast, or the man that has not the intelligence of a human being, these are not God's seed and shall be destroyed in the day of judgment.

And Cain went from the presence of the Lord, and dwelt in the land of Nod.

Therefore, behold, I, even I, will utterly forsake you, and forget you, and the city that I gave your fathers and you, and

cast you out of my presence:

And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten. Jere., 23:39:40.

CAIN BECAME SPIRITUALLY DEAD

When Cain went out before the Lord, he became as though he had never lived. And he begot two sons.

And in the course of time, Adam begot another son, and Eve said the Lord has given me another seed instead of the son Abel which Cain slew.

Adam disobeyed God because of ignorance, and there is a sin that is not unto death, although all unrighteousness is sin. We have already said what manner of sin Adam committed, so we see that God did not destroy him for it, but he learned to use his understanding. And so God gave him another good seed in place of Abel whom Cain slew. For since by man came death, by man came also the resurrection of the dead.

For in Adam all die, even so in Christ shall all be made alive. I Corinth, 15:21:22.

For Adam was the man who gave birth to sin, he being the first man who sinned, and in the same respect all men have sinned, in that they all have felt as Adam felt, and that is that they can disobey the laws of God and not suffer therefrom.

But do we all die because of the sin that Adam committed: Not at all, if we take the word of God for it, for God did know that man should sin through the ignorant belief that they can go according to their own ideas which are contrary to the laws of God. And Christ the lamb of God, is the channel wherein man is redeemed to God, and He was slain. Before the foundation of the world was laid, our names were written in the book of the lamb. Rev. 13:8.

In other words, the good seed are those that shall live eternally, for example: Say a man begets a son, or we may say that a good man begets a son, and the son in turn begot another son, and so on; this is the seed of the good man, and it is as though he lived all of the time, for the seed are his own body multiplying and this is what God has said in his word, that those who are good shall live eternally, and when this house of clay ceases to go about this earthly sphere, we

have left our good seed here to multiply, and we have a home for the spirit eternally in the heavens, a building not made by hands. The spirit is the mind that has caused us to do good deeds and not destroy our bodies by evil deeds.

For since by man came death, by man also came the resurrection of the dead.

For since through the sins of the flesh, it became possible for men to die, by the right mind or spirit men can also overcome the evil deeds which cause them to destroy their own bodies.

And for this reason Christ came in the flesh, to prove that sin is not necessary in the flesh, and is also unnatural.

There is therefore now no condemnation of them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of the life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity with God: for it is not subject to the laws of God, neither indeed can be.

So then they that are in the flesh cannot please God.

For they that are after the flesh do mind the things that are after the flesh; they that are after the Spirit, the things of the Spirit.

But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin: but the Spirit is life because of righteousness.

But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba, Father.

The Spirit itself beareth witness with our Spirit that we are the children of God: And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Because the creature itself also shall be delivered from bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?

But if we hope for that we see not, then with patience do we wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them that are called according to His purpose.

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren.

Moreover who He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

What shall we say to these things? If God be for us, who can be against us?

For He spared not His own Son, but delivered Him up for us all, how shall He not with Him also give us freely all things.

Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter.

Nay in all these things are we more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans, 8:1:39.

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The flesh through sin made it impossible for the good seed of the flesh to remain in a perfect state, for we know that Adam who was made in the likeness of God also became the father of a murderer, which was his son Cain, and we know that all of the sons of God became the fathers of good and

bad children, this made the law of righteousness weak in the flesh, For the righteous seed was begetting both good and bad seed.

Now there is two ways of begetting a human being, first the body is of the earth which is flesh, the second body is the Spirit, which is intelligence.

And since men did not keep their seed in the perfect state in which God created them, Christ came and taught men how to overcome the sin which they had inherited from their parents, or through the flesh, Christ taught men how to have strength of mind to overcome the flesh.

For brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself.

But if ye bite and devour, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

But if ye are led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: Adultery: fornication: uncleanliness, lasciviousness.

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law:

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us walk in the Spirit.

Let us not be desirous of vain glory, provoking one another, envying one another. Galat., 5:13:26.

For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ: nevertheless I live; yet not I, but Christ, liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me.

I do not frustrate the grace of God: for if righteousness came by law, then Christ is dead in vain. Gal., 2:19:21.

If the Son shall set you free, ye shall be free indeed. St. John, 8:36.

THE SOUL THAT SINS SHALL BE CUT OFF

I have heard many so-called Christians and preachers testify that they were not able to serve God as they should like to do for they were weak because of the sin that Adam committed, and in a manner they left the impression upon the people that they were bound to sin, because that Adam sinned and that all flesh was doomed to sin because of this fact. No, No, this is not true, for we have the record that the first Adam was a living soul. (A man full of the seed of life) but the second Adam was a quickening Spirit, (a man with intelligence), for God did say that now since man has become one of us, to know good and evil, we will send him forth to learn the fruit of the same.

And Eve said, I have another good seed for the one that Cain slew, And their son in time became the father of sons and daughters, and soon the earth was filled with men and they began to call upon the name of the Lord.

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him.

From Adam unto Noah we have the record of both good and bad seed out of the Adam family.

Of Enoch, we are told that he was very holy, and because of this fact he was not buried in the earth, but God translated him into heaven, he was of the seventh generation of the Adam family, and this fact also upsets the theory that all mankind suffer for the sin which Adam committed.

Enoch walked with God, and he begot sons and daughters which were no doubt good, some of them like their father.

The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. Malachi, 2:5.

This is what we mean by betting men Spiritually, they see our good works and glorify God by turning from their sins.

God who at sundry times and in divers manners spake in times past unto the fathers by the prophets.

In these last days hath spoken unto us by his Son, whom He hath appointed heir of all things, by whom He also made the worlds:

Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had Himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again I will be to Him a Father, and He shall be to Me a Son? Heb. 1:1:5.

HOW THE EARTH BECAME PEOPLED.

And when men began to multiply in the earth and daughters were born to them. That the sons of God saw the daughters of men that they were fair: and they took them wives of all that they chose.

Let us note this statement. Men chose who ever they pleased to be their wives, and there seemed to be no objections to this arrangement. And we think that if a man has any rights at all, he has the right to choose whom he pleases to be his wife. The sons of God were and are the Christian men, the daughters of men were not all Christian women, hence this distinction. Men married women for their good looks instead of their goodness of character.

And God said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.

There were giants in the earth in those days and when sons of God came in unto the daughters of men, and the same bore

children to them, the children became mighty men which were men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually.

And it repented the Lord that He had made man on earth, and it grieved Him at His heart. This scripture is so worded that man may understand that God is grieved that man was made holy, and because of the lusts of the flesh had corrupted himself.

And God said, I will destroy man from the earth, both man and beast. And that mankind may know that God does not punish the righteous for the misdeeds of the wicked: and that man may also know that all men are not cursed because Adam sinned, attention is called to the fact that Noah was righteous in his generation.

And it repented God that He had made man in the earth. This is a way of expressing the matter so that we can understand that God has no pleasure in the wicked. God knew that man's desire to be supreme, and his ambiition to do things contrary to the laws of God, is responsible for all of the confusion that the earth has ever known.

The book of Revelations tells us that all that dwell upon the earth shall worship the beast, devil, whose names are not written in the Lamb's book of life slain from the foundation of the world. Rev. 13:8.

These things happened unto them for our examples, to whom the ends of the world are come.

And God prepared Noah and all of his family to be saved, and He made known to Noah the manner in which the world should be destroyed, and to the least detail God instructed Noah how to prepare the ark for himself, and those creatures which God gave into his charge, so that they might be saved;

Of all beast, male and female; of all fowl, male and female and of everything wherein there is the breath of life, God gave Noah for seed.

And when the destruction of every creature was fulfilled except those which were with Noah in the ark, God brought Noah and all of the creatures with him out of the ark.

And God blessed Noah and his sons, and gave them the same commandment that He gave to Adam, be ye fruitful and multiply and replenish the earth, and God gave all things into their hands, God also made Noah and sons know that man's blood was not to be shed, because man is made in the image of God. The blood is the life of the flesh: but God is the life of the Spirit, which is the mind and is the life of the body.

God said to Noah, Every moving thing that liveth upon the earth shall be meat for you; even as the green herb have I given you all things.

But the flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require it, at the hand of man; at the hand of every man's brother will I require the life of man.

Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

And God said to Noah, and to his sons, And I, behold I establish my covenant with you and every creature that is with you, of fowl, and cattle, etc.

And the covenant is that no more shall the waters of a flood destroy every creature in the earth, and not again shall there be a flood to destroy the earth. As we have said in the beginning, the things which God made He made them for all time. Nothing that man can do shall change God's plans, and it was God's commandment to every thing wherein there is life, to multiply and bring forth more of its kind. (The rainbow is to be seen after every hard rain, was God's promise.) This commandment will apply to every thing on earth. By this we mean to say that the things which God created are the things that we are dependent upon to enable us to do the various tasks that are set our hands to do. Now then, if we do evil and cause evil deeds to come into existence, God's commandment does not change. And if men do not respect the laws of God, should they expect God to respect their laws. If then they take the good things which God has made, and turn them into evil they make confusion for themselves. And the condition that the world is in today bears me out in this statement.

The question is so often asked, Why does God permit the good to suffer for the misdeeds of the evil? We are going to

prove there would not be any evil people in the world unless the good people had brought them into existence. God, we are told, is light, enlightenment, and in Him is no darkness at all. And we are told that God made all things good. This is reasonable, for no one that has knowledge will make any thing that is not good.

Now we know that light, enlightenment, will not mix with darkness, and too, we know that darkness has no power over light, in fact light has to be put out before there can be any darkness at all, and as long as the light remains in any place, the result is that there is nothing present but light. This is just plain common sense. God then is light, enlightenment, and He made man in His own image and likeness, which means that man was made holy and without sin, which is mental darkness. In trying to change the laws of God, man that God had made holy, turned his back on the laws of God. Adam was the first man that did so, and the result is that his son Cain was the first murderer. This is a case of putting out the light and walking in darkness, and when one walks in the dark he stumbles.

The righteous man became the father of a murderer.

And God set a mark upon Cain that no man should slay him, and why? Because God had commanded man to be fruitful and multiply. God said nothing about killing any one, for if men started to killing one another, how were they to multiply? And too, God's commandment could not be changed because of man's blindness.

And so Cain lived. In this case Adam, the son of God, became the father of an evil son; in time Cain became the father of a son.

This is the same result that one experiences when he permits a weed to grow in his garden. Let any one plant a garden and permit a weed to grow, and note how fast the weeds will accumulate in time.

And so Cain went out into the garden of the world. He was a weed and he grew more seed of his kind. And in time came Lamech, who killed himself two men, the weeds had gotten a good start by this time.

And in the course of time the sons of God had become fathers of children of both good and bad quality, and this was

because he would not obey the laws of God. Man turned off the light and walked in the darkness of his own imagination.

And God saw that His sons had corrupted themselves, for the sons of God had taken the seed that God had given them, and planted them in ungodly soil. Christian men had married sinner women. This is the same as though one took first grade seed and planted them in the poorest kind of soil. What would the vine be from such planting? And when this vine went to seed, it produced more seed, it was already poor seed to start with, and of course produced seed in like manner.

And in time God separated the good seed from the bad, and of course we know that the weeds accumulate faster than the good plants, and so when God separated the good seed from the bad, there were but eight good plants to grow the human seed from and the rest were weeds.

God explained to Noah and his sons that they should not shed any human blood, and God commanded them not to eat any manner of blood, for the life of all flesh is the blood and if men eat the blood with the flesh, they have the whole animal in their systems, and the blood should not be eaten.

And furthermore, God said that if men started to killing one another, they should reap what they had sown, God was speaking to the righteous man and his seed which should be trained to be righteous like the father.

Man is made in the image of God, and he is commanded to be fruitful and multiply. Killing off the flesh does not stop the seed from growing, for men shall be taught righteousness through the medium of the mind. If then those who are good set a bad example, how can they train the wicked man's mind to do good? There are two ways of giving birth, physically, natural birth, and spiritually. We can inspire men by living good clean lives, but we cannot do any thing as long as they are killed for their misdeeds, and left with ignorant minds.

I saw a large livery stable on fire, and the men were leading the horses out. And some of the horses walked along very well, and I noted that some of them had to be blindfolded, and I asked the reason of this, and some one said that if some of them were not blindfolded, they would not walk out past the fire, and so in order to get them to walk along it was necessary

to blindfold them, and not being able to see their surroundings, they walked along.

Now I may say that horses are much easier to lead than most men. In the world we can see many men who are just like the horses which we have described. The desire to have their own way blindfolds their mind's eyes, and they are led to do things which are contrary to sense, and they are serving God just the same as though they were doing good, for they are an example for good men not to go by. Some men would not do anything at all if they did not think that they were defying some one else, or getting the best of some one else.

If the horse had sense he should know that man is his master, and if man has sense he should know that God is his master.

Had the man lost time trying to reason with the horse the building should have fallen down upon them both. And so the man used brain power. So we have an example of brain power versus horsepower, the horse depended upon its physical strength, the man upon his intelligence.

Noah and his sons went forth out of the ark with the covenant of God, his sons were named Shem and Ham and Japeth, Ham is the father of Canaan:

These are the three sons of Noah: and of them was the whole earth overspread.

And in the course of time Noah began to be a husbandman and planted a vineyard: And he drank of the wine, and was drunken: and he was uncovered in his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And the two sons placed a garment upon their shoulders, and walked backwards and covered their father over, and they did not see his nakedness.

And when Noah awoke from his wine, it was told him what his youngest son had done while the father was asleep.

And Noah cursed Ham, saying that he should be the servant of servants.

But of Japheth, and Shem: he said that the Lord should enlarge them, and they should dwell in tents and Canaan should be their servant.

The thought did not come to Noah that he had placed himself in the position that a man of self respect could not enter, for the man that has the right concept of self respect cannot and will not place himself in an undignified position.

Noah was also in the same position that many other parents since his day have been. He expected his children to respect him, although he set a poor example before them by not respecting himself.

Any child which is taught to respect his parents, by example, will always do so: Let the parents keep this in mind, and be governed accordingly.

We are told that the sons of Noah settled in the earth after the flood, and each one became the head of a different nation, and in the course of time the whole earth was filled with their seed.

THE BIRTH OF RACE HATRED, CAUSED FROM THE DESIRE FOR SUPREMACY

And the whole earth was one language, and one speech.

And as they journeyed from the east, they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly, and they had brick for stone, and slime they had for mortar.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and tower, which the children of men builded. Let us note, God said the children of men not the children of God.

And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

And so the Lord scattered them abroad upon all of the face of the earth: and they left off to build the city.

Thus was the name of the place called Babel, because the Lord did there confound the language of all the earth.

And in the process of time the father of Abram was born of the sons of Noah.

At the age of seventy years, Terah became the father of Abram, Nahor, and Haran, and Haran begot Lot, and Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

And Abraham and Nahor took them wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran.

Terah took his sons and their wives and went out of their native land, and came into the land of Canaan and dwelt there.

The desire to gain had caused Adam to stray from the garden in which God had placed him, before God was ready for him to spread out, and the same Spirit was at work in the seed of Adam and caused them to desire to stop and build a city whose tower should reach up into the heavens. But God had planned that they should spread out over the earth, for now were they of sufficient numbers to do so, and such a course was sensible. Note, we realize this fact more today than ever for the world seems to be over populated, so many people have no home.

The institution of race hatred, which comes from being blind in the mind, caused from the desire to be supreme, is the spirit of the devil.

The commandment which God gave to every living creature in the beginning of time to be fruitful and multiply and bring forth each creature after his kind, did not mean anything about the color of the skin.

The devil is the spirit which makes men seek to be supreme one to the other not on their merits, but because they think that they are great according to the amount of worldly goods they may obtain. Regardless of what men say about their ideals, men as a rule judge greatness from a commercial sense. The color of the skin has been the chief excuse that men have given in justifying them in claiming the preference.

If men would stop and consider that deeds are what makes the man, race hatred could not exist. And if men would consider that God is no respecter of persons but has promised to judge every man according to his works, then too men could not hold up race hatred as an excuse for cheating one another.

God's commandment to every creature wherein there is the breath of life, to bring forth seed after his kind meant this: Say for example that a turkey and a duck should mate, what would their seed be? It is a fact that both are of the same family, each belong to the family of fowl, yet this mixture could not be called a turkey, nor a duck. If this mixture should continue, in time we should have a mixture of duck and turkey, yet we should not have either one. This mixture should cause confusion. And the same will apply to every thing.

God meant that one kind of creature should not mix with another of a different family. For instance, if a horse should mate with a cow, would there be any sense in such a mixture? Some people may say that such a thing is not likely to happen. Let those who think that such a thing probably should never have happened read the court records of any large city, and he will discover that men have been charged with statutory offenses that include sexual relations with most any kind of domestic animal, so no doubt animals in animal form may have done likewise. Now with animals, the color of the skin is not considered, nor has it been with men only verbally.

Out of one blood God made all nations of men for to dwell on all of the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts, 17:26.

Men are not as honset as animals, and so they have mixed blood and colors, but are blind to what these things mean, for the desire for supremacy makes them claim to be superior to their own blood, especially if that blood happens to be a darker nation than themselves.

Ambition to do things to suit themselves, contrary to the laws of God, is the devil, and this spirit is what is deceiving the whole world today, with a very few exceptions. Men are every where going contrary to the laws of God through Jesus Christ, and they are asking the question of why is thus and so wrong. But the blind desire to have their own way, makes them disregard the laws of God, which feat keeps them from the truth.

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God:

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Their mouth is full of cursings and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:

There is no fear of God before their eyes:

Now we know that whatsoever things the law saith: it saith to them who are under the law: and that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall be no flesh be justified in His sight: for by the law is sin. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned and come short of the glory of God;

Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through the faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time his righteousness that he might be just, and the justifier of him that believeth in Jesus. Romans, 3:10:26.

There is no race upon the face of the earth today. The so-called white race is the one which has the most bloody hands, and they claim to be the most civilized of all nations. Yet at this moment men of so-called intelligence are racking their minds to try and devise some means whereby they can slaughter one another the most successfully.

Race hatred has caused more strife among mankind than any other thing, and out of race hatred has grown every evil kind of deed. Now the white race are engaged in seeking to see which is the greatest from the standpoint of murder. For they are today busy killing one another. It was truly said

that the war was a white man's war, for the fight is between the white races.

In the days of Abraham men were blindly claiming to be superior to one another, and they were mixing blood just as they are today. And they were ignorantly doing the same things which men of so-called intelligence of today are doing. And so God said to Abram, Get thee out of my country, and from thy father's house and unto a land which I will shew thee, and I will make of thee a great nation: and thou shall be a blessing:

And God promised to bless those who blessed Abram, and to curse those who cursed him, and God said that all of the families of the earth should be blessed in Abram. This fact could not have been accomplished had Abram continued to hold himself up as being superior to all other nations, but by making him the head of all nations, it became possible for him to help others to come up to his high standard of righteousness.

All the families of the earth shall be blessed in thee, God said to Abram. Not any thing was said about him becoming the head of God's chosen race, for Abram was a Hebrew, Jews are the Christians of all races.

There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Acts. 2:5.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that worketh righteousness, is accepted with him. Acts, 10:34:35.

All nations before him are as nothing: and they are all counted less than nothing, and vanity. Isa., 40:17.

Open ye gates, that the righteous nation which keepeth my truth may enter in. Thou will keep him in perfect peace, whose mind is stayed on thee. Isa., 26:2:3.

For the word of the Lord is right; and all his works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

He gathered the waters of the sea together as a heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

For He spake and it was done; He commanded and it stood fast.

The Lord bringeth the council of the heathen to nought: he maketh the devices of the people of none effect.

The council of the Lord standeth forever, the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord: and the people whom He has chosen for His own inheritance. Psalms, 33:4:12.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every nation, kindred and tongue, and people.

And hast made us unto our God kings and priests: and we shall reign on earth. Rev. 5:10:11.

The man whom God made holy, mixed his seed with unholy seed, hence we find the holy seed becoming the fathers of unholy children, and so God called Abram and said to him in effect, since the good seed has mixed with the bad, and caused a state of good and bad to exist in all creatures, those who are not too full of evil shall be redeemed to God, and I will make you the head of this great movement. God did not change Abram's nationality when He made him the head of the Jews, for the Jews are not a nation of people, but the name which God gave all people of every nation that shall be saved. A Jew means all nations, and is not any one race of people.

Now it is remarkable that at the present time, the race of people which are supposed to be Jews, are said to be returning to Jerusalem still ignorantly believing that God intends for them to have a country just as other nations have their own country. God means that Christians out of every nation shall inhabit the face of the whole earth, and not any single corner of it.

And so Abram departed as the Lord had spoken unto him: and Lot went with him; and Abram was seventy-five years old when he departed out of Haran.

And Abram took Sarai, his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and unto the land they came.

And Abram passed through the land unto the place of Sichem unto the plain of Moreh, and the Canaanite was in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Bethel, and pitched his tent; having Bethel on the west and Hai on the east: and there builded an altar unto the Lord, and called upon the name of the Lord.

In each place that Abram came to and stopped any length of time, he established a place to worship God, emphasizing the fact that he was mindful that he could not do any thing without the help of the Lord.

THE KING OF EGYPT TAKES ABRAM'S WIFE, GOD RESTORES HER TO HIM

There was a famine in the land, and Abram went into Egypt to sojourn there: for the famine was grievous in the land.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say I pray thee, thou art my sister: that it may be well with me for thy sake; that my soul shall live because of thee.

And it came to pass, that, when Abram came into Egypt, the Egyptians beheld the woman that she was very fair.

The princes also of Pharoah saw her, and commended her before Pharoah: and the woman was taken into Pharoah's house.

And he entreated Abram well for her sake: and he had sheep and oxen, and he asses, and menservants, and maidservants, and she asses and camels.

Notwithstanding the fact that God had promised to be with Abram, and make him the head of all good people of every nation, he was afraid that man should have power to kill him.

Truly fear comes from ignorance, and ignorance is bred from stubbornness, which is bred from lack of right thinking.

And God sent great plagues over his household because of Sarai, Abram's wife.

And Pharoah was made to know that he had taken the wife of a man, who was the servant of God: and Pharoah sent for Abram and reprimanded him, for saying that Sarai was his sister and bade him depart out of his land, and he also gave commandment that no one further molest them;

And Abram went out of Egypt and Lot also went with him: and they both had much live stock, and Abram went back to where his tent had been in the beginning between Bethel and Hai, and he came to the altar that he had made at first and he called on God in prayer.

And the land was not large enough to hold their stock, so there was strife among the herdsmen of Abram and Lot, but Abram and Lot settled that by separating, and Lot chose all the plain of Jordan.

Abram dwelled in the land of Canaan, and Lot pitched his tent toward Sodom, and again God appeared to Abram and said lift up thine eyes and look from the place where you are, to the east and northward, and southward and westward, for all the land will I give to thee and thy seed forever.

And God promised to make the seed of Abram as the dust of the earth, that is they should be so numerous that they should be as hard to count as the sand of the sea. And Abram moved his tent and came and dwelled in the land of Mamre, which is in Hebron, and he builded an altar to the Lord.

THE INSTITUTION OF THE FIRST WAR

The institution of the first war occurred about the time that Abram had settled in the plain of Mamre.

It was a battle of four kings on one side, and five on the other side.

And the cause of the war was the same thing which has caused all of the war's since that time, which are caused from oppression and the desire for supremacy. Lot was taken prisoner, but God was with him and enabled Abram to rescue Lot and all the rest of those taken prisoners, and also the kings that were trying to gain were slain along with Chedorlaomer.

And King Melchizedek of Salem, brought forth bread and wine for Abram and those who helped him win out in the war. Melchizedek was the priest of the Most High God, and so he blessed Abram, and he made Abram to know that God is the head of all men, king's not excepted, and the king which God calls to rule over the people must be a Christian also:

Of the spoil Abram would take nothing, trusting in God for his reward.

And after these things God appeared to Abram in a vision, and encouraged him and made him to know that God is his strength and great joy.

And Abram asked God for an heir, telling God of his childless home, but God promised him that he should not be childless, for Abram had said to the Lord, Behold, to me thou has given no seed: and Eliezer of Damascus mine steward is my heir. But God told him that he should beget a son of his own, and he should be his heir.

And the Lord brought Abram abroad and told him to look toward heaven, and as numerous as the stars should his seed be.

And he believed the Lord, and counted this promise as given him because he was righteous. (Note: God did not consider Abram's nationality but his deeds.)

And when the Lord had said to him, I am the Lord who brought thee up out of thy native land to give thee this country, Abram asked God whereby should he know that God would give him the land.

And God said to him, take me a heifer three years old, and a she goat of three years of age, and a ram of the same age, and a turtle dove, and a young pigeon.

And he took all of these things, and divided them in half, and laid each piece one against the other: but the birds he did not divide.

And when the fowls came down to eat the flesh he drove them away.

And when the sun went down, a deep sleep fell upon Abram, and lo, the horror of great darkness fell upon him.

And God said to Abram, know for a surety that thy seed shall be a stranger in a land that is not their's and shall serve them: and they shall afflict them four hundred years:

And also that nation whom they serve I will judge: and afterward they shall come out with great substance.

And the Lord made him to know that he should die in a good old age.

And He told Abram that his seed should come back to the land where he then was in the fourth generation, for the Amorites had not finished their evil existence until that time.

And when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between the pieces.

And in that same day the Lord made a promise with Abram, saying, to thy seed will I give this land, and through Egypt to the river Euphrates: and of many other nations. The vision that God showed Abram, signified that his seed should not come into the land before they had suffered great hardships, but the dove and pigeon signified that in the end the righteous should have abundant peace.

Now Sarai, Abram's wife bare him no children, and she had a handmaid, an Egyptian, whose name was Hagar.

And Sarai said to Abram, Behold, the Lord has restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her, and Abram hearkened to the voice of Sarai.

And Sarai, Abram's wife, took Hagar, the Egyptian, after Abram had dwelt ten years in the land of Canaan and gave her to Abram to be his wife.

And when Hagar saw that she had conceived, her mistress was despised in her eyes.

And Sarai said to Abram, my wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her sight: the Lord judge between me and thee.

And he reminded her that the maid was in her hands, and that she could do with her as she pleased, and when Sarai dealt hard with her she fled from her sight.

And the angel of the Lord found her in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress, Sarai.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the Lord said to her, I will multiply thy seed exceedingly, that it should not be numbered for multitude.

And the angel of the Lord said unto her, Behold thou art with child, and shall bear a son, and shall call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man, his hand shall be against every man, and every man's hand shall be against him, and he shall dwell in the sight of all his brethren.

And she called the name of the Lord that spake to her, Thou God seest me: for she said, Have I also looked after him that seest me. (God cares for the unfortunate.)

And in time she bare Abram a son, and called his name Ishmael as the angel had directed. And Abram was four score and six years when Ishmael was born.

Now we have said that the devil is that Spirit in man which makes them think that they can go contrary to the laws of God and do things to suit themselves. God made man full of ambition and also gave him instructions how to use his ambition. Ambition to do as one pleases contrary to the laws of God is the only devil which any man has to fight, for God will fight against all outside devils. Had Abram used his mind, he should have realized that God had promised to drive out the nations before Abram because they were unholy, and among these nations were the Egyptians. And this being true how was God to give Abram's righteous seed the land if Abram

mixed his seed with that of the Egyptians? And too Abram had gotten the woman fixed up, so he was not concerned what became of her. Men have always settled these sort of things in this manner, and thought that the same could be ended in this manner. Some one has said that nothing is ever settled until it is settled right, and this is true.

And when his wife saw that the maid had sense enough to know that she had been treated wrongly, Sarai was remorseful, and she said to her husband, God judge between me and thee.

However, womanlike, she was jealous of this servant which had succeeded where she had failed, and she persecuted her.

And so the maid fled from the home of her mistress, nor did she stop and think what was to become of her, being in the condition that she was.

God alone is just, and full of mercy, and he sent his angel to Hagar and said to her in substance:

Those whom I have chosen to uphold the light of right thinking and doing before men, either fail to vigorously protest against evil, or else themselves set a poor example for evil doers to follow. It is just as fair for the good man to suffer for the deeds of the evil man as it is for the evil man to suffer for the misdeeds of the good man, and this is fair indeed.

Since men have from time to time taken women of any and every station in life and become the fathers of children by them, in most cases they have turned these women out, and many of them are and were too ignorant to know how to care for themselves properly, it cannot reasonably be expected that these children should be any thing but a burden upon the community at large.

God's commandment stands just as given to men in the beginning, Bring forth seed abundantly in the earth, if then men bring forth seed to suit themselves and not as God commanded them, man must and shall suffer therefrom.

It is a fact that if any one explain to us the use of any thing, and at the same time instruct us how to use the same, and the results from wrong usage of the same are evil because we deliberately go contrary to the instructions that we had, we cannot blame anyone but ourselves for evil results therefrom.

And in effect God said to Hagar, Man shall have enough of the fruit from such offspring, I shall give them power to beget many of this type of seed, which shall be as numerous as the sands of the sea.

Now any man who is born contrary to the laws of God is indeed a wild man, and will always be against any thing which is right. And so Ishmael is in this day and time dwelling in the midst of all of his brethren and against all that is right.

THE HUMAN SEED AND HOW IT IS BEGOTTEN

And when Abram was ninety and nine years of age, the Lord appeared to him and said unto him, I am the Almighty God; walk before Me, and be thou perfect.

And God said to him, I will make my covenant with thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him.

And God said to him, Behold my covenant is with thee, and thou shall be a father of many nations, Spiritually as well as Physically.

And God said, neither shall thy name be called Abram any more, but Abraham shall thy name be: for a father of many nations have I made thee.

And God promised to make him exceedingly fruitful, and nations should come out of him, and also kings.

And God promised to establish his covenant with Abraham and also his seed in all generations, for an everlasting covenant.

And God promised to give Abraham through his seed the land of Canaan, for an everlasting possession, and God shall be their God.

And God said to him, that he should keep the covenant and all of the seed of their generations.

This is the covenant, which ye shall keep, and every man child among you shall be circumcised.

And God instructed him he should circumcise the flesh of the foreskin: and this should be a token of the covenant between them and God.

God also set the date when this operation should take place, in the eighth date of the infant's birth.

This operation in practice among the Hebrews, was instituted as a means of cleanliness and an aid to health.

God knew that the time should come when man should be so busy trying to accumulate money that they should neglect the health, and a clean mind cannot dwell in a dirty body, so the body and mind must be in harmony, both must be clean.

The sexual system is so wonderfully complex in its formation that when care is not taken to press back the foreskin, and give the glans penis its full share of soap and water, old secretions of dirt will cause tenderness and soreness of these parts which will result in sympathetic disorders elsewhere throughout the system. This wonderful sexual system has an abundance of nerves and blood vessels, and it is so formed as to produce and convey that subtle essence of blood variously called semen, seminal fluid, seed, or sperm.

The medical profession teaches that the blood directly from the heart is taken to the testicles to be transformed into this vital fluid generating strength.

Virility, sturdiness and penetration in a man; and the nerves of these portions are so connected with the brain as to leave no doubt the sexual process is under the control of the mind.

This is indeed a physiological fact, and we know that if the mind be clean, man cannot, and shall not associate any thing vile with the sexual relation, but the most lofty thoughts should prompt its action.

There is no mistake in nature, for nature is the handiwork of God, if men considered the meaning of the sexual act, as God has made it and not as men through their vile minds consider it to be, there could not be any vile deeds associated with the two sexes, or between them.

The question is often asked: Is woman man's equal mentally? I may say here and now, that man is the biggest fool of all the creatures that God has created and made. God made him upright. The condition that they have gotten the world into at the present moment bears me out in this statement.

Man is the head of woman, God is the head of the man. I Corinth, 11:3.

If man then as the head of woman makes a fool of himself, or we may ask if the head of any thing makes a fool of itself, what can be expected from the rest of the body? Man is the head of the woman as long as he recognizes God as his head. A comparison of the work of the two sexes, or I may say a comparison of woman's mission with that of man will answer the question as to which is the most intelligent of the two sexes.

We have been talking a great deal about seed, and the fruit thereof, and we know that all things wherein there is the breath of life there also is found the seed, or more life.

For the earth bringeth forth of herself; first the blade, then the ear, then the full corn in the ear. St. Mark, 4:28.

A brief glimpse of the male and female reproductive organs gives us an idea of the importance of the mission of the two sexes on the earth.

The most important and wonderful of the female generative organs are the ovaries, and corresponding with these organs in the male, the most important of the generative organs is the testes.

The ovaries produce the human egg, and the testes produce the spermatoza, or seed. The human egg in formation and size, is first, very much like the eggs of fowls, in size it is so very small that it requires from one hundred and twenty to two hundred and forty to fill an inch of space.

The human egg consists of a thin substance very like the white of an egg, and within the yolk is the life germ, only one three thousand six hundredths of an inch in diameter.

These eggs no doubt ripen in much the same manner as does the eggs in fowls, with the exception as to time required for the human egg to ripen, which is not as often, (naturally), as the eggs of fowls.

The contents of the male generative organs are formed similar to the female egg, with the exception of having long tails attached to them.

These oval shaped bodies with long tails attached to them, are exceedingly minute and they are the sperm cells, or seed of the male human being. They swim in the seminal fluid,

a substance much like the white of an egg. In full health and vigor these spermatoza are both numerous and active: in sickness or general debility, they are few and weak, and in certain stages of health they disappear, and the power of reproduction no longer exists.

And without going into the minute details as to the acts of these life germs in the male human system, we may say that they develop similar to the female human egg. Hundreds of these seed are said to be contained in one drop of semen; and when deposited within the vicinity of the female egg the one (or more which is near to the ripened egg is attracted to it, and thus the two bodies are united and a new life is begun.)

The human egg is quite different to the egg of the fowl, which when ripened contains all that is required to produce the full formed chick or bird. The human egg has at the time that it is ripened the forces which supply the full formed human being, which is the blood taken from the body of the mother.

Now we have explained briefly how the human body is formed under favorable conditions.

In human beings the seminal fluid containing the seed is thrown through the male organ, (commonly called the penis), into the female generative organ, (commonly called the vagina), and through natural functions it is carried into the womb.

But some times this fails to occur; when the womb is too low, for instance, as is common in the ailment of falling of the womb, and kindred ailments, the semen, full of life may proceed past the mouth of the womb, instead of into the mouth of it, and thus lodge in some other part of the body and pass out, without causing impregnation.

These are physiological facts, and they prove beyond a reasonable doubt that woman's mission is infinitely more important than that of man.

We sum the two sexes up as being seed and soil, now it is a fact which no sensible person can dispute, regardless of how fine a seed may be it will not bring forth good fruit unless it be planted in good soil, and too, the soil must be properly cultivated to nourish the seed, or else the plant will suffer all kinds of misfortune, for instance, it will not grow to its full strength.

It then is given to woman not only to produce this seed, but she must also nourish it from her own blood so that it may be strong, and unless she be in possession of her strength, she cannot impart it to her seed, and so we sum up the relationship of the two sexes as being seed and soil. Woman produces man, who produces many kinds of devices, and so the issue is this: Which is the greatest work, producing the inventor, or the thing which is invented?

Man claims to be the greatest thing in the world, and woman brings him into the world. Now we know, (and every honest man must say as much), that just what qualities are ever in any creature, are born in him, and we can cultivate human beings just as we can plants and vines, but we cannot through cultivation make a choice plant out of a common weed.

The subject of reproduction of the human family, is to my mind the most beautiful and inspiring of all subjects, if men were not blinded by the devil, (their ambition to disregard the laws of God for their own imaginations) they would consider the mission of woman on earth, for after woman has brought the human creature into the world, and man, not even the medical profession can realize what women in general suffer to bring a new creature into being. But if men were half as intelligent as they claim to be: they would appreciate the great mission of motherhood, and instead of trying to make her lot harder than it is, they would seek to make her mission as lofty as God planned that it should be. After she has developed this living soul within her body (this living seed) and brought it into the world, does her work end there? No, it just begins, for her's is the care of training both body and mind, and we owe so much to our mothers.

THIS IS THE WAY A REAL JEW IS MADE

For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Romans, 2:28:29.

Common sense will teach us that because of the great importance of the male sexual organ, that the circumcision

should be in the heart as well as in the foreskin, for a clean heart will keep this organ clean, and will not associate it with any vile deeds.

And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor to the parts which lacked: and our uncomely parts have more abundant comeliness. I Corinth, 12:23:24.

And God said to Abraham, the uncircumcised man child whose flesh of the foreskin has not been circumcised that soul shall be cut off from his people, whether it be servant or not, because he hath broken My covenant.

And God said to Abraham, As to Sarai, thy wife, thou shall not call her Sarai, but Sarah shall be her name.

And I will bless her and give thee a son of her also: and will bless her, and she shall be a mother of nations, and kings shall be of her.

And Abraham fell on his face and laughed, and said in his heart, shall a child be born to him that is one hundred years old, and shall Sarah, that is ninety, bear?

And then the thought came to him that God spoke as though he did not have a son, for God did not speak of Ishmael as Abraham's son.

And Abraham said to God, O that Ishmael might live before Thee.

And God said to him, Sarah, thy wife, shall bear thee a son indeed; and thou shall call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him.

As for Ishmael, I will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

But my covenant will I establish with Isaac, which Sarah shall bear thee at this set time next year.

And God finished talking with Abraham.

And Abraham took Ishmael and all the male members of his family, free and bond and circumcised them in their foreskins in their flesh.

In the birth of Ishmael, Abraham had begotten a bastard. What constitutes a bastard is as follows:

The marriage relation was instituted for the purpose of perpetrating the human kind, and this is accomplished through the unity of the male and femal creatures of like kind.

Paul gives us this example of what real marriage consists of.

Flee fornication. Every sin that man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?

Know ye not that your bodies are members of Christ? Shall I then take the body of Christ and join it unto an harlot? God forbid. (Ye have the mind of Christ.)

What? know ye not that he which is joined to a harlot is one body? for two saith he shall be one flesh.

But he that is joined unto the Lord is one spirit. I Corinth, 15:19.

A civil ceremony does not constitute marriage, any more than a civil or sacred ceremony constitutes birth or death.

Many people will say that I am an advocate of what is termed Free Love. I have not the least idea just what such an expression can mean, for love, as I understand it, is God, and all goodness is of God, and all gifts of God are free.

Do I think that there should not be any religious nor civil ceremony at weddings? I certainly do think that there should be, but the thought that I am trying to bring out is that man cannot change God's plan, although men may have any kind of ceremony that they desire.

Does a civil ceremony have any bearings upon how men come into the world? It certainly does not. But they are at liberty to have any kind of ceremony that they may choose. God's work is independent of man,for if man could change God's plans man should have made a mess of God's work just as they have of themselves. And God knew what man should do, and that is why we are told that whatever God does He does it forever, nothing can be added to, nor any thing taken therefrom.

Does a religious ceremony have any bearings upon the manner of one's death? It certainly does not, yet there is no reason why they should not have their ceremony to suit themselves, for they in no way change God's plan for when the time comes for man to die, nothing that man can do is of no effect.

We are commanded to obey all of the ordinances of man.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme. I Peter, 2:13.

The sexual relation between the two sexes of human beings constitutes marriage. Now, like everything else, there is lawful and unlawful marriage. It is not lawful for man to have but one woman, and vice versa.

If a man take a woman and have issue by her, if neither of them come near any one else for this purpose, they are man and wife in the sight of God, and the child is legitimate in God's sight. But since it is the custom with men to perform a civil ceremony, all should comply with this law.

Men have made blunders, and shall continue to make them until they learn to obey the laws of God, for man has no power to make any law which will conflict with the law of God. All man made laws must conform with the laws of God.

It was not lawful for Abraham to have but one wife, for God made man and wife one.

CHRISTIANS BE NOT FORGETFUL TO ENTERTAIN STRANGERS

As Abraham sat in the door of his tent the Lord appeared to him there on the plains of Mamre: and he looked up and saw three angels, and he ran to meet them, and bowed to the ground.

And he bade them come into his home, and have refreshments and rest themselves, and afterwards they should resume their journey, Abraham knew that a Christian must be mindful to entertain strangers.

So he and his wife prepared a good meal for the men and they did eat and when they had finished they asked for Sarah. And they said that she should indeed have a son and she laughed at so strange a promise, and the angel said it was not

hard for God to make her fruitful, although she had passed the age when women cease to bear children. God did not ordain that the human body should wither away and be unsightly at any certain age, it is the poor care which mankind have taken of themselves which causes this state of affairs, in the beginning the human family lived to be many hundreds of years of age, and still became parents. Their wickedness has caused them also to be unable to perform the other natural functions of the body after reaching a certain age.

And the Lord said, shall I hide from Abraham the thing which I do; seeing that he shall become a mighty nation, and all the earth shall be blessed in him?

For I know that he will teach his children and all of his household to keep the commandments of the Lord, that it may be possible to bring that which God has promised to Abraham's seed.

So that the Christians may know that God does not hold all mankind responsible, nor do all suffer because Adam sinned. God makes it plain that God is just in all things.

And while God knew exactly what was going on in Sodom and Gomorrah, yet He said, I will go down and see if they have done as great sins as the cry as has come to Me, so that I may know to judge carefully and not from appearances.

And God told Abraham that the city should be destroyed, and Abraham said, Will Thou destroy the righteous with the wicked?

And Abraham asked the angel, which was the Spirit of God, if there are fifty righteous people within the city wilt thou spare the city for their sake?

And the Lord said, Far be it from Me to do after this manner, to destroy the righteous as though they too were wicked, shall not the Judge of all the earth do right?

And Abraham pleaded with the Lord to save the city, acknowledging that he was not worthy to plead with God.

Now the Lord does not leave His servants in the dark concerning any changes which He has ever made in the earth.

Surely the Lord will do nothing, but He revealeth His secret to His servants the prophets. Amos, 3:7.

The secret of the Lord is with them that fear Him; He will show them His covenant. Psalms, 25:14.

And when Abraham had reduced the number to ten and asked God to spare the city if that many could be found which were righteous, the Lord said if there were ten found which were righteous for their sake the city should not be destroyed, and the Lord went His way when He had finished communing with Abraham.

And two angels appeared unto Lot as he sat in the gate of Sodom: and seeing that they were strangers he rose up to meet them, and bowed himself to the earth, and Lot invited them to remain with him over night, but they said that they would remain in the street all night.

But Lot insisted that they spend the night with him and so they decided to do so and he made them a feast of such as he had, and before they lay down for the night the devil sent the men of Sodom to see who they were, they knew that they were strangers, this is the same spirit which causes one person to seek to hinder another person from doing a good deed because they are too narrow to do so themselves.

So they came to Lot's home to seek to make trouble, saying to him, Where are the men who came to your house this night? Bring them out that we may know them. And Lot tried to reason with them not to molest the men as they were strangers and he should not like them to meet any sort of injury while they were under his roof as his guests.

Lot did not know at that time that he was entertaining the messengers of God, which so often come to the Christian in human form.

Lot even tried to persuade them to take his young daughters and do with them as it seemed good to them to do, but they were determined to take charge of Lot's guest.

So they moved toward the door and attempted to enter the house, and the angels which were Lot's guests, reached forth and pulled Lot into the house and closed the door, and they smote the men with blindness, both great and small, and they had to be satisfied with groping in the darkness caused by their evil minds.

Let us note this occurrence, this was the institution of the mob spirit, and it has never died from that to the present moment. And the same body is as blind today as they were in the day of Lot. Intelligence and mob violence do not go hand in hand.

God fights for the Christian just as effectively today as He did in the days of old, but the trouble with most Christians is that they have not the patience to wait on God's motion.

And the men said to Lot, Are there any others here except your sons, and sons-in-law, and your daughters? If so, bring them out for we shall destroy this wicked place.

For the cry of the wicked has waxen great before the Lord, and he has sent us to destroy the wicked.

And Lot went and spoke these things to his sons, sons-in-law, and to his daughters, saying, Up you and get out for the Lord will destroy this place, but his voice seemed strange to them and they did not believe him.

And when Lot hesitated about going the angels urged him on and brought him and his wife and two daughters out of the city, and they were told to escape to the hill and not to look back. But Lot asked that they be permitted to stop in a small city a short distance from Sodom, and the Lord's messengers allowed him to have his way.

And the sun was risen upon the city when Lot entered it and it was called Zoar. And the men hurried Lot along because they said they could not do any thing until he had reached a place of safety, and they commanded him not to look back.

And the Lord rained fire from heaven, (now the fire from heaven is electricity), and consumed Sodom and Gomorrah, and all of the people and everything which grew was destroyed.

But Lot's wife looked back: and she was turned to a pillar of salt.

And God remembered Abraham, and he arose early in the morning and looked toward the place where Sodom and Gomorrah had been and the smoke arose up like that of a furnace.

God sent Lot out of the midst of the overthrow, but he was afraid to dwell in Zoar, so he moved to the mountains, and his two daughters with him, and they lived in a cave.

The first born daughter said to her sister, Our father is old and there is not a man to come in unto us after the manner of all of the earth.

And she said to her sister, Let us make our father drink wine, and we will lie with him that we may preserve seed of our father.

And they did so, and the first born went in first, and the father did not realize when she lie down, nor when she arose.

And the next day the first born said to the younger sister, Behold, I lay yesterday with our father: let us make him drink wine this night also; and go thou and lie with him that we may preserve seed to our father. And she did so, and the father did not know when she lie down, nor when she arose.

Thus were both of the daughters with child by their father.

The son born to the first born was named Moab: the same is the father of the Moabites unto this day.

The younger also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

These conditions existed in the beginning and are written that men should know that sin lies in men's minds, in the beginning blood relations mingled and thought nothing of it. Their chief concern was to keep seed alive, but when men became lustful it was necessary to change this law.

Commit thy works unto the Lord, and thy thoughts shall be established. Prov., 16:3.

Abraham journeyed toward the south country, and sojourned in Gerar, and Abraham passed Sarah off again as his wife, and the king of Gerar sent and took Sarah, but God let him know that he had taken the wife of a godly man, and he was restrained from touching her because God knew that the king was honest in heart, and he sent for Abraham and asked him why he had deceived him, and when Abraham had explained the king gave Abraham much treasure and made him welcome to dwell in any part of the land which pleased Abraham.

And in time God visited Sarah and she bare Abraham a son in his old age.

At the time that God had promised, and she was able to nurse her child at the age when most women are too feeble to move around, and she rejoiced in so great a treasure as a son coming to gladden her old age.

And when Isaac, her son, was weaned, Abraham made a great feast, and Sarah saw the son of Hagar, which she had born unto Abraham, mocking, and she said to Abraham, Cast out this bond woman and her son, for the son of the bond woman shall not be heir with my son Isaac.

And Abraham was grieved because of his son Ishmael, but God comforted him with the promise that He would care for Ishmael.

Shortly after Abraham sent Hagar away, Abimelech and Phichol, the chief captain of his host, spake to Abraham concerning their friendship, and they acknowledged that they knew that God was for Abraham, and that they had been good to him, so they asked him to make a covenant with them that he would not deal with them falsely in any way, and Abraham promised them that he would be honest in dealing with them. Abraham then told Abimelech of a well of water which his servants had taken from him and Abimelech said he had not known of the same before that time.

And Abraham took sheep and oxen and gave them to Abimelech and they made a covenant.

And Abraham took seven ewe lambs and set them by themselves, and when Abimelech asked him what he meant by doing so he said that the lambs should be a witness between them that Abraham had digged the well.

And after they had sworn Abimelech and his chief captain returned to the land of the Philistines.

And Abraham planted a grove and called upon the name of the everlasting God.

And Abraham spent many days in the land of the Philistines.

GOD TEMPTS ABRAHAM TO STRENGTHEN HIM

And after these things came to pass, God did tempt Abraham, and God said, Abraham, and he said, here am I.

And God commanded him to take Isaac, his only son, and take him into the land of Moriah, and offer him up as a burnt

offering, upon one of the mountains that God would show to Abraham. So Abraham rose up early in the morning and took two of his men, and the wood and other articles that were necessary for the sacrifice, and after a journey of three days, Abraham came to the end of his journey, so he left his two men to take care of his traveling equipment, saying the lad and I will go yonder and worship.

And Abraham took the wood for the burnt offering and laid it upon Isaac, and they went together and Abraham took the fire and a knife in his hand.

And Isaac said, Father, and Abraham said, Here am I my son, and Isaac said, Behold the fire and the wood but where is the lamb for the burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering:

And Abraham made an altar and laid the wood upon it, and bound Isaac, and laid him upon the wood, and stretched forth his hand and took the knife to slay his son and God's angel called to him out of heaven, Abraham, Abraham, and he said, Here am I.

And the angel of God said, Lay not thy hand upon the lad, neither do any thing to him for now I know that thou fearest God, seeing that thou hast not withheld thy only son from Him.

And he looked and saw a lamb caught by his horns in the thicket behind him and he took it and offered it as a sacrifice to God.

And Abraham called the name of the place Jehovahjireh; as it is said to this day, in the mount of the Lord it shall be seen. (In the government of the Lord it shall be seen.)

And the angel of the Lord called to Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because you have done this thing, and hast not withheld thy son, thine only son.

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sands of the seashore; and thy seed shall possess the gates of his enemies.

And in thy seed shall all nations of earth be blessed, because thou hast obeyed My voice.

And after these things Abraham returned to his young men, and they returned to their home, and Abraham received word that Milcah, the wife of his brother Nahor, had borne him many children.

It is an open question, why does the person who seems to try hardest to do right seem to have the hardest trials? It is common to see a person that is hard hearted and grasping, and yet they seem to get along better than some people who try to do right, and the question is, why is this so?

A good man may stumble and fall and rise up again, but when the evil man falls he does not know how to get up again.

Abraham was able to offer up his only son to God because he had faith in God and to have faith in any thing a person of good judgment will first have to know some thing about the thing that they are to put faith in.

A great many people who profess to be Christians fail to do any work that God receives glory from, let the Christians look at Christianity from a practical viewpoint, for religion must be practical.

Abraham was able to offer up his only son to God as a burnt offering because he had faith in the promises of God: God did not try Abraham to see if he was faithful, for God knew Abraham's heart: but God tried Abraham that those who are the seed of Abraham, the real Christians, may know that God does not tempt a Christian and let them fall under the burden, nor does God tempt the Christians for God's pleasure, but for their own good.

Abraham realized that every thing which he possessed was through the goodness of God, and he also realized that if God required him to offer up Isaac as a burnt offering he should go and do so, we never know what God has in store for us unless we trust him, in all things.

So many Christians claim to have faith in God, but they walk by sight, and they do nothing for the upbuilding of the kingdom of God.

If we that claim to be Christians do nothing to save the sinner, are we walking in the footsteps of Christ?

Thou believest there is but one God; thou doest well, the devils also believe and tremble. Now which is the best of the two, the man who says that there is no God, and continues to do wickedness. Or the man who professes to be a Christian and does the same things which the sinner does?

The fool has said there is no God within his heart, the professing Christian has faith in God, so they claim, but they bring forth no fruit.

It is common to hear those who do not any Christian work remark that if one lives right the world will see what they are. This is not according to the teachings of Christ, for we know that He lived a holy life, but we also find Him everywhere teaching, and I think that He is the example that every Christian should follow. But if our gospel be hid, it is hid from those who are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. II Cor., 4:3:4.

Jesus said to his disciples, I am the true vine, and My Father is the husbandman, every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

If ye keep My commandments ye shall abide in My love: even as I have kept My Father's commandments and abide in His love.

This is My commandment, that ye love one another, as I have loved you.

Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it to you. St. John, 15:1:2:10:12:16.

GOD GUIDES ABRAHAM IN THE CHOICE OF A WIFE FOR ISAAC

And so God was with Abraham in making the choice of a wife for Isaac, and it happened that the servant who Abraham entrusted to find Isaac a wife, was led by the spirit of the Lord to the home of Abraham's brother, so the servant was

made welcome and when he had stated his mission, Abraham's brother's son's daughter was chosen to be the wife of Isaac.

So in due time Isaac and Rebekah, which was the name of his cousin, became man and wife.

Abraham became the father of many more children, for he married again after Sarah died, but it is not of these children that we are going to deal, Ishmael his son by Hagar the Egyptian maid also became the father of twelve princes, representing the twelve types of men who are in the world, and he died in a good old age.

Isaac was forty years of age when he took Rebekah to wife, the daughter of Bethuel, the Syrian of Padanaram, the sister of Leban, the Syrian.

In other words, Abraham was a Hebrew, and his brother Nahor was a Syrian, although they were the same man's children, they represented two nations of men, emphasizing the fact that out of one blood God made all nations of men.

Rebekah, Isaac's wife, was barren, and he entreated the Lord for her, because she bore no children, and the Lord was entreated of him, and his wife Rebekah conceived.

And the children struggled together within her; and she said, If it be so, why am I thus? and she went to enquire of the Lord.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.

And when her days were fulfilled, Behold there were twins in her womb.

And the first came out red, all over like a hairy garment: and they called his name Esau. And his brother came out afterwards, and his hand took hold on Esau's heel and his name was called Jacob; and Isaac was sixty years old when she bore them.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and was faint.

And Esau said, Feed me with some of your pottage: for I am faint; therefore was his name called Edom, and Jacob said, Sell me thy birthright this day.

And Esau said, Behold I am at the point of death: and what profit shall this birthright do me?

And Jacob made Esau swear that he gave him his birthright, and when Jacob had obtained the birthright he gave Esau bread and lentils and pottage: and Esau did eat and drink, and rose up and went his way. Thus Esau despised his birthright.

Two nations were represented in Jacob and Esau, two manner of people indeed. The two children struggled together within their mother's womb, and the Lord said to her when she asked Him the cause of her suffering, if it was God's will that she should have issue, she asked why she suffered so?

God said, two nations of people shall be separated from thy bowels, and the one people shall be stronger than the other, and the elder shall serve the younger. The desire for supremacy was in the bones of the two children ere they came into the world, and in attitude the one said to the other within their mother's womb, I have more right to be here than you have, and the first one said, I was here first and I am entitled to the preference, and they strove together to see which could come into the world first.

The first born, according to the custom of those times, was the head of the family, and also the religious service of the family were vested in him, it was his duty to instruct the family in religious matters.

God created mankind free and equal, but man in his wisdom has begotten his seed according to their own ideas, and the result is that man has been abbreviated mentally and exaggerated physically, and in many instances he has been abbreviated mentally and physically, until he is not much of any thing, we speak of man in general.

Esau and Jacob represent what has grown to be at the present time labor and capital, or the producer and the capitalist.

They were separated originally, and today they are as antagonistic as ever, although they are so very closely related.

Labor, like Esau of old, has sold her birthright to capital, and in many instances today we find that labor is not even getting her mess of pottage, for there are said to be nearly six millions of men idle in America, although the country is richer than she has ever been before in her history.

If there is any such right vested in men as being the boss of the world, that right is surely vested in the man who produces every thing.

Why then is capital living in palaces, while labor, in many instances, are sleeping in the streets?

Labor is strong physically, but she is weak mentally, union does not mean division, for the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not the body, is it therefore not the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? I Corinth, 12:14:16.

We have too many different unions, if there is a class distinction among labor, causing a division among the same, can labor reasonably expect capital to be in unity with labor when labor is divided among herself?

Labor is truly one family. For if there were no carpenters what would the painters paint. And if there were not any men digging in the ditches, what would the master mechanic do when it came time for him to connect up the various pipes, etc. Labor should be united into one body, regardless of how many branches there be, and she should unite in every sense of the word, in money matters, and one should strengthen the other in any way that need be.

The division among the laboring men is what makes capital a reality, for if one group of men will not do as capital bids them do, capital knows that it can get others.

Are there any strikes among capital? We have not heard of any physical strikes, but while labor uses her physical strength in strikes and riots, and usually has to go back to work for less or the same amount that she was gaining before she struck. Labor uses horse power, but very little brain

power, and capital uses brain power, but very little horse-power.

If one group of working men will not do the work, there is the non-union working man, ready to take labor's organized men's places, and capital knows that it can get laborers to work in their places.

GOD SENDS ISAAC DOWN INTO EGYPT

There was a famine in the land beside the first famine, which was in the days of Abraham, and Isaac went unto Abimelech, king of the Philistines unto Gerar. And the Lord appeared unto him and said, Go down into Egypt in the land which I shall tell thee of.

Sojourn in the land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father.

And God promised to multiply his seed as the stars of heaven, in his seed should all nations of earth be blessed.

Because Abraham obeyed the voice of God, and kept the commandments, statutes and laws.

And Isaac dwelt in the land of Gerar, and he like Abraham, was afraid to acknowledge that Rebekah was his wife, for fear that the men of the place should kill him and get possession of his wife.

And the king while looking out of a window one day, saw such familiarity pass between them as passes between man and wife only, and he called Isaac and asked him why he had said that she was his sister, when in reality she was his wife?

And when he had explained his reason for doing so, the king charged all of his people that Isaac and his wife were not to be molested.

And Isaac sowed in the land the same year, and gained a hundred fold, and God blessed him and he became very great.

For he had great flocks, and herds, and great store, and the Philistines envied him.

And so all of the wells of water which the servants of his father had digged, the Philistines filled them up with earth,

and so the king said to Isaac, Go from us for thou art more mighty than we.

And Isaac departed and came to the land of Gerar and dwelt there.

And after Isaac's servants had digged many wells, finally they were able to keep them.

And when the king of the Philistines saw that Isaac was prosperous in the land to which he had gone from the kings country, Abimelech came to him in Gerar, and when Isaac saw him coming he was afraid, but God reassured him by saying, Fear not for I am with thee, and will bless thee, for my servant Abraham's sake, and will multiply thy seed.

And the king made a covenant with Isaac, for he asked him why he was coming to him since he had driven him out of his country, and the king said that he had seen that God was with Isaac, and they made a covenant that neither one should come near the other for harm, after they had parted one from the other in peace.

And when Esau was forty years of age, he took one of the Hittite's for a wife: and this was a grief of mind to his parents.

And in the course of time when Isaac was old and his eyes were dim so that he could not see, he called his son to him, saying, My son: and he said, Behold, here am I.

And Isaac told him that he was old and knew not the day of his death, but he desired to bless him before he died.

And he said to Esau, take thy bow and thy quiver and go into the field, and take me some venison: and make savoury meat, such as I love, that I may eat it and bless thee before I die.

And Rebekah heard when Isaac spoke to Esau, his son, and Esau went to the field to hunt for venison to bring it.

And Rebekah spoke unto Jacob, her son, saying, Behold I heard thy father speak unto Esau, thy brother, saying:

Bring me venison and make me savoury meat, that I may bless thee before the Lord before my death.

Now, therefore, my son, obey my voice according to that which I command thee.

Go to the flock, and fetch me thence two good kids of the goats; and I will make them savoury meat for thy father such as he loveth.

And thou shall bring them to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to his mother, Behold my brother is a hairy man, and I am a smooth man, and my father may feel me and I may seem to him as a deceiver: and shall bring a curse upon me, and not a blessing.

And his mother said to him, upon me be thy curse my son: only obey my voice and go fetch me them.

And he brought them to her, and his mother made savoury meat such as his father loved.

And she took the good clothes of Esau which were in the house, and put them upon Jacob, the youngest son:

And she put goat skins upon his hands and the smooth of his neck: Esau was hairy.

And she gave him the savoury meat and bread, which she had prepared, into the hand of Jacob.

And he came into the room and said, My father, and he said, Here am I; who art thou my son?

And Jacob said to his father, I am Esau, thy first born: I have done according as thou hast bade me: arise and sit and eat of my venison I pray thee, that thy soul may bless me. Note. Isaac's soul blessed Jacob, not his spirit, soul is flesh and life.

And Isaac said unto his son, Why is it that thou hast found it so quickly, my son?

And he said, Because the Lord thy God brought it to me.

And Isaac said to Jacob, come near that I may feel thee my son, whether thou be my very son Esau or not.

And Jacob went near to his father, who felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not because the hands were hairy like the hands of Esau: so he blessed him.

And he said, Art thou my very son Esau? and he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought them near, and he did eat; and he brought him wine and he drank.

And his father said to him, Come near and kiss me my son.

And he came near and kissed him: and he smelled the smell of his raiment, and blessed him and said, See, the smell of my son is the smell of a field which the Lord hath blessed.

Therefore God give thee dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee.

And it came to pass, as soon as he had made an end of blessing Jacob, and Jacob was yet scarce gone out from his presence, Esau came in from hunting.

And he also had made savoury meat, and brought it in unto his father, and said, Let my father arise and eat of his son's venison, that thy soul may bless me.

And Isaac, his father, said unto him, Who art thou? And he said, I am thy son, thy first born, Esau.

And Isaac trembled exceedingly, and said, Who? where is he that hath taken venison and brought it to me, and I have eaten all before thou camest, and I have blessed him? Yea and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and he said unto his father, Bless me, even me also, my father.

And he said, Thy brother came with subtility, and have taken away thy blessing.

And he said is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright, and behold, now he hath taken away my blessing. And he said, Hath thou not reserved a blessing for me?

And Isaac answered and said unto him, Behold I have made him thy lord, and all his brethren have I given to him

for servants; and with corn and wine have I sustained him: and what shall I do now, unto thee my son?

And Esau said to his father, Hast thou but one blessing my father? Bless me, even me also, O my father, and Esau lifted up his voice and wept.

And Isaac, his father, answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven from above.

And by thy sword shall thou live, and shalt serve thy brother; and it shall come to pass when thou shall have the dominion, that thou shall break his yoke from off thy neck.

Note. This was the Spirit or mind speaking, and it was looking into the future and the last days of men's rule.

And Esau hated Jacob because of the blessing wherewith he blessed him. And Esau said in his heart, The days of mourning for my father is at hand, then will I slay my brother Jacob.

And Rebekah heard the words of Esau, and she told them to Jacob, and she instructed him what to do, which was that he should go to her family, who lived in Haran. And she said to Isaac that she was weary of the daughters of Heth, and life would be indeed useless to her if Jacob taken a wife from among them.

Believing that greatness came from the amount of worldly goods which a man may accumulate, Isaac instructed Jacob along these lines when he gave him his blessing. Not one word did Isaac say to Jacob about dealing with his brethren in a godly manner. The blessing was according to the flesh, and not according to right thinking.

Esau represents the laboring class, and Jacob the thinking class, and while Jacob used his mind and not his physical strength, Esau used physical strength and very little mental strength, and so Jacob was first to receive the blessing.

Most of the laboring class train their children up to be laborers, the thought of a poor man not being capable of climbing to the top of the ladder has for ages caused parents to transmit to their children this belief, nevertheless history proves that men from all of the walks of life, and regardless

of what may have been their environment, if it is in them to go forward, nothing on earth can stand in their way.

The popular opinion that no man can go forward unless he be born to parents who had much in this world's goods, is the cause of men begetting offspring of weak minds even when the parents were nature's kings and queens even though they had no financial standing.

Notwithstanding the fact that God had promised Isaac that his seed should inherit the earth, Isaac taught his son to observe class hatred, and be lord over his brethren.

The mother saw what the children were, a woman knows what is in a child before it comes into the world: when men's bones are being formed within woman's body woman knows long before he comes into the world if there is any thing to him. I speak of real women.

The real meaning of the first born, is the first seed, if we were going to plant a garden, in order to get seed for continual planting, if the first seed were not good, then we should take other seed that are good.

It was man's idea that the first born should be head of the family whether he was good or not, that being the custom. If all the human seed had been good this custom should have been well, but men seemed to beget bad sons before they would beget good ones, and so it was with Esau and Jacob.

Rebekah saw that Esau was not the proper person to have the duties of the family head rest upon him, but she evidently thought that the traditions of men were not founded upon reason and so she used deception to overcome a man made law.

Isaac, in blessing Jacob, thinking that he was Esau, who represents the laborer, asked that God give him the fatness of the earth, and that men should bow down to him. If any one is due this honor, it is surely the man who produces the material which makes capital.

The voice, the mind that is trained to act quickly and intelligently, is Jacob's, said Isaac in blessing Jacob; but the hands, the physical part which does not act quickly, like the mind, is Esau's. Which means that Esau did the hard work, but the man that uses brains gets the best part of the deal.

The moral then, is to train the mind, and to start even when the bones are being formed.

This condition will not last always, for we see that Esau representing the sensible laboring man determined that he should have a blessing also, and under stress Isaac gave him this blessing.

Behold thy dwelling shall be the fatness of the earth. Blessed are the meek for they shall inherit the earth.

And the dew from heaven, when men learn to deal with one another as brethren, they shall have the rain in season, and they will not have to work so hard to produce those things which shall go to make up the necessaries of life.

By thy sword thou shall live, the working man has made the capitalist a reality, but the laborer has to fight to get enough back of what he makes to live upon. But in time labor shall break capital's yoke from off his neck.

The time is at hand when men who work will unite as one body, even as capital is one body, and then it will not be necessary to go on strikes, the strike that he will go on will be a mental strike; men will use their brains to gain the things which they are entitled to, and those links in the great chain of labor which are weak, those who are strong will strengthen them in what ever way is needed. Then we shall have Unions indeed.

GOD ENCOURAGES JACOB, AND RENEWS THE COVENANT MADE TO HIS FATHER

From Adam unto Isaac we have the sons of God establishing first the spirit of greed, and the evils therefrom, which caused Cain, Adam's son, who was the son of God, to become the father of the murderer of his own brother, and then came the son of Abraham by the bond woman, and he was a bastard, and Abraham was the son of God, and finally Isaac taught his son the great curse of the nations of the world, and that is, class hatred, which breeds all manners of evils, and so with these things and kindred evils established in the minds of the righteous, whom God had chosen to redeem the world, we see the fruits from such seed.

And Isaac called Jacob and blessed him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise and go to Padanaram, to the house of thy mother's father: and take thee a wife from the daughters of Leban, thy mother's brother.

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

And give thee the blessing of Abraham to thee, and thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent Jacob away: and he went to Padanaram unto Laban, son of Bethel, the Syrian, the brother of Rebekah, Jacob and Esau's mother.

We note that the mother of Jacob was a Syrian and Isaac was a Hebrew, yet they were first cousins, but two nations, emphasizing the fact that race does not count, but principals and character does.

And when Esau saw that Isaac sent Jacob away, to Pandanaram to take a wife from thence; and as he blessed him he said, Thou shall not take a wife from among the daughters of Canaan.

Then went Esau and came unto Ishmael, and took Mahalath, the daughter of Ishmael, to be his wife, Ishmael was the son of Abraham by the Egyptian maid.

And Jacob went out of Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took stones of the place and made himself a pillow and lie down to sleep.

And he dreamed a dream, and behold, a ladder set upon the earth, and the top of it reached unto heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood at the head of the ladder, and said, I am the God of Abraham thy father, and the God of Isaac.

And God renewed the covenant, with him that he had made with Abraham, and Isaac.

And God said, Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again in this land, and will give it to thy seed, and I will not leave thee until I have done all that I have promised to do.

And thy seed shall be as the dust of the earth, and it shall spread, from the east to the west, and from the north to the south and all the families of the earth shall be blessed in thy seed.

Men speak of their ancestry with expanded chests, we common folks are told in many ways, about ancestry of the numerous lords of the earth, and the bluing in their blood, and the very great personages that had formed the great family blood had come such a great distance to said personages offsprings as to make the said offspring the possessor of the very bluest and purest of blood.

But beloved, Christians, many of us do not know who our grandparents were, but God Almighty has given us the privilege of becoming co-heir of his son Jesus Christ, who never had a beginning nor shall ever have any end.

King of kings, and Lord of lords, this is the king which Paul the Apostle has written so much about. Paul to his beloved Timothy, writes as follows:

For the love of money is the root of all evil; which while some coveted after, have erred from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, where unto thou are called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnesses a good confession;

That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

When in his times he shall show who is blessed and only Potentate, the king of kings and Lord of lords. 1 Timothy, 6:10:15.

And listen what Paul says in regard to the same promises.

To the general assembly and church of the firstborn, which are written in heaven and to God the judge of all, and to the spirits, (the thoughts) of just men made perfect.

And to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven: Christians, this is the family connections which counts.

After his vision of the ladder reaching from earth to heaven and the angels of God ascending and descending on it, Jacob said when he awakened out of his sleep, Surely the Lord is in this place; and I knew it not, Jacob had the conception of God that the average person has of him, and that is that God is located at some great distance from the earth and has the same method of doing things as man has. Of a God that is infinite and every where, Jacob knew not of, and when he learned that the earth and the heaven are connected by angels, going and coming all of the time, or to make it plainer angels are the thoughts of God expressed in the form of human beings, and there are many angels on the earth in human form and some are passing out of the world, and some are coming into the world continually.

Jacob was afraid, and said how dreadful is this place, this is none other than the house of God, and this place is the gate to heaven.

The earth is the place where preparation is made to enter into heaven, the earth is the gate to heaven.

And in the morning when Jacob rose up, he took the stones which he had for his pillow and set them up for a pillar and poured oil upon the top of them, and he called the name of the place Bethel.

And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and give me bread to eat, and raiment to put on.

So that I come again to my father's house in peace; then shall the Lord be my God: And the stone, that I have set for a pillar, shall be God's house: and of all that he shall give me I will surely give the tenth unto thee. (Christ's mind was in him.)

If we who profess to be Christians, gave the tenth of our substance to God, as it is our duty to do, for we claim that we believe that every thing which we get is through His mercy, in giving us strength to put forth effort to get the many good things that come to those who seek after them in life, if we did our duty, it would not be necessary to turn God's house into a banquet hall, to realize sufficient means to carry on the work of the church.

JACOB MEETS HIS COUSIN—SHE BECAME HIS WIFE

And Jacob journeyed on until he came into the East country, and he saw the herds of sheep lying near a great well of water, waiting for their keepers to come and roll the stone from the well's mouth, so that they might drink.

And in a short time the men came, and Jacob asked to know of which country they came, and they said from Haran, and so Jacob enquired and found the family of his mother.

And Rachel, the daughter of Laban, the brother of Jacob's mother came to water her father's sheep, she was the keeper of the same. And Jacob watered the sheep for his cousin, Rachel was her name, and he kissed her and wept over her.

And when Jacob had made known to her that he was the son of her father's sister, she ran and told her father, and he greeted Jacob affectionately, and in a course of time Jacob became the keeper of the sheep of Laban, and also the husband of the two daughters of Laban, which arrangement was contrary to the agreement which Jacob and Laban had made, which was that Jacob serve Laban seven years and he should have as his pay the youngest daughter of Laban, Rachel was her name, but instead of giving him Rachel to be his wife, Jacob was deceived into becoming the husband of Leah, who was the oldest daughter, it was the custom of that time that the oldest daughter should marry first. However, in time Jacob was given his first choice and Rachel became his wife also.

We shall soon meet his family by his two wives, and also those children born to him by his slave women.

We look to see what Jacob has been doing all of the years that his numerous children had been growing up.

Leban not only deceived Jacob in the beginning of their contract, but he made a practice of changing their contract to suit himself, whenever he pleased and to a disadvantage to Jacob, so after twenty years' of service to his uncle, who should have cheated him out of all of his earnings, which consisted of the herds of sheep which Jacob had taken care of, Jacob came to Laban and said to him, I desire to go into my own land and take my family and provide for my own house, you know how faithfully I have served you and the Lord has blessed you since I came, for when I came you had only a few cattle, and now it has increased into a multitude, and Laban hated to part with such a good thing as he had been, so he persuaded him to stay longer, and they made an agreement that Jacob should have all of the cattle marked in a certain manner, and Laban should have those which were marked different, so they separated their cattle, and Jacob's was taken a day's journey from the cattle of Laban and Jacob continued to take care of Laban's herds.

And Jacob took rods of poplar, and of hazel and chestnut trees, and pilled white streaks in them, and made the white appear which was in the rods.

And he set the rods which he had pilled (skinned the bark from) before the flocks in the gutters in the watering troughs when the flocks came to drink. And the flocks conceived before the rods and they brought forth ringstreaked and speckled, and spotted cattle, this was Jacob's brand.

And Jacob did separate the lambs. And in the course of time Jacob had through the will and help of God, a great multitude of cattle, and servants, and camels, and asses. Note: If animals can beget their young and mark them in the manner that is upon their minds at the time of conception, cannot human beings beget the kind of children that they desire if they pay attention at that time also?

And when Laban saw that Jacob had gotten all of his cattle through honest means, Laban was not friendly in his attitude toward Jacob, and Jacob heard the sons of Laban remark that Jacob had taken all of their father's cattle, so Jacob spoke to his wives about the matter, and they taken the part of their husband.

And Jacob spoke to them of how the Lord had blessed him in the agreement which they made, that Jacob was to have all of the cattle which were marked in a certain manner, and whatever mark Jacob agreed should be his, most of the cattle were born bearing this mark, and so Jacob had most of Laban's choice cattle.

And God sent His angel to Jacob in a dream and said to him, I have seen all that Laban doeth to thee.

I am the God of Bethel, where thou anointed the pillar, and where thou vowed a vow unto me; arise now, and get out of this land and return to the land of thy kindred.

And Rachel and Leah answered and said unto Jacob, Is there any part of our inheritance in our father's house? Are we not as strangers in our father's house? For he has sold us, and devoured our inheritance.

For all the riches that were our father's God has taken and given it to us and to our children: now whatever the Lord said to you, do it.

And Jacob rose up and took his sons and his wives and all of his goods and loaded them upon camels and prepared to go to Isaac in the land of Canaan.

And Laban went to shear his sheep and Rachel had stolen his images.

Jacob stole away from Laban, because he was afraid that Laban might try to do him harm if he knew Jacob was going away.

And it was told to Laban that Jacob was gone away, and Laban took men of his household and went in pursuit of Jacob, and came up with him in the Mount of Gilead: but God had appeared to Laban and warned him not to speak to Jacob in any mean manner.

And Laban said to Jacob, Why hast thou stolen away and taken my daughters as captives taken by the sword?

Wherefore didst thou flee away secretly, and steal away from me and did not tell me, that I might have sent thee away with mirth, and with songs, and tabaret and with harp? Laban loved display, like many other people he liked to do everything for effect, but he cared nothing about fair dealing.

And he was very much grieved that Jacob had done so foolishly, as he called Jacob's action in leaving him without his consent.

And he said to Jacob that he could have done him harm had not God restrained him by warning him not to try to hurt Jacob.

And he then accused Jacob of taking his gods. And Jacob said that he was afraid to tell him that he was going because he thought that Laban might try to take his daughters from Jacob by force.

And Laban searched all of Jacob's household to try and find the images: Jacob did not know that Rachel had stolen them. And when he failed to find them, as Rachel was also very good in practicing deception, Laban came back to the rest of his men, and then Jacob spoke to him very pointedly. What is my trespass that thou hast pursued after me so hotly? In what way have I sinned against thee?

And Jacob asked Laban to set whatever he had found before their brethren, that they might judge between them both as to which was the most honest.

Said Jacob to Laban, I have served you twenty years and I have not taken anything of yours. That which the wild beast destroyed I have suffered the loss.

And Jacob spoke of the hardships which he had endured in loss of sleep by night from the cold, and in the day the heat near burned him up, yet he was faithful to his trust.

And he also spoke of how Laban had deceived him into marrying Leah, when he had promised to give him Rachel to be his wife, and, said he, But for the God of Abraham, the true God, Laban should have sent him away empty handed after twenty years of service.

God has seen the way that you have treated me, said he, and rebuked you last night, he said to Laban.

And Laban answered Jacob and said to him, These are my daughters, and these are my children, Jacob's children, and these are my cattle, and in fact he claimed all that Jacob possessed as his own property, and he said, What can I do unto these my daughters or to the children which they have born?

So Laban saw that Jacob was right and he could not do him any harm: and he said to him, Come and let us make a covenant, and let it be a witness between you and I.

And Jacob said to his brethren, Gather stones: and they took stones and made a heap: and they did eat there upon the heap.

And Laban called the place Gileed, and said, This stone be a witness between me and thee.

And the Lord watch between me and thee, when we are absent one from another. If thou afflict my daughters, or if thou shall take other wives beside my daughters, no man is with us, see God is witness betwixt me and thee;

And this heap be a witness and this pillar be witness, that I will not pass over this heap to come to thee for harm, and thou will not pass over it to come to me for harm.

And they sware by their fathers and the fear of God, and in the next morning they parted and Laban kissed his children and went to his home.

And Jacob went on his way, and the angels of God met him.

And when Jacob saw them he said, This is God's host: and he called the name of the place Mahanaim.

And Jacob made great preparations for his meeting with his brother Esau, whom he expected would cause him trouble, because of their differences before Jacob went to the home of his uncle Bethuel. And Jacob chose several head of choice cattle and he sent his men to meet Esau and offer him these as a peace offering, and the men returned to Jacob and said that Esau was coming to meet his brother and Jacob was distressed and greatly frightened, and he divided his people into two bands.

And Jacob called upon God, and said, O God of my father Abraham and of my father Isaac, Thou hast promised to be with me, and hast commanded me to return to my own country, promising to deal well with me.

And he pleaded with God to spare him from the wrath of his brother Esau, who was coming to meet him with many of his people.

And Jacob sent him men with his present to Esau, and he was left alone all night and there wrestled with him a man until the breaking of the day.

And when Jacob would not let him go, he touched the hollow of his thigh, and it was thrown out of joint, as he wrestled with him.

And he said, Let me go for the day is breaking, and Jacob said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? and he said Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with man, and hast prevailed.

And Jacob asked him and said, Tell me thy name, and he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved.

And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

And Jacob lifted up his eyes, and behold Esau came and with him four hundred men: and Jacob divided his wives and children, some he put in the front, and some he sent to the rear, and Jacob passed over to where Esau was and bowed himself to the ground seven times.

And Esau ran to meet him, and kissed him, and they wept over one another.

And when Esau saw the women and children, there were sixteen in all, he said, Who are these with thee? And Jacob said, The children which God hath graciously given thy servant, and the maids and their children came first and were presented to their uncle Esau, and Leah came with her children, and last came Rachel and Joseph:

And Esau noticed the herds, and he said to Jacob, What is meant by all of this drove that I met? And Jacob said, These are to find favor in my Lord's sight.

And Esau said, I have enough, my brother, keep that thou hast to thyself, I have enough. But Jacob insisted, and he took them.

And Esau invited Jacob to accompany him on his journey to Seir, but Jacob called his attention to the fact that the children and the herds were young, and could not travel fast, but that they would follow on slowly behind.

And Jacob refused to accept any of the people that was with Esau, which he desired to give him. Jacob was very satisfied at being friends with Esau.

And they parted and Esau came to Seir, and Jacob came to Shalem, a city of Shechem which is in the land of Canaan.

And he purchased a piece of land, and builded an altar, and called it Elelohe Israel.

As the founder of the house of God, it was necessary that Jacob have a personal knowledge of the power of God over the devil, in all of his many ways in this life. It is indeed the mission of the Christian church to come in contact with the devil, or in other words the church must turn such a strong light upon darkness that it will have to disappear. Now spiritual darkness is caused from wrong thinking and doing, and these questions must come before the Christian body, because so many of the saints so-called, are so holy that they cannot take Christ into the dens of vice, and try and teach the inhabitants the folly of wrongdoing; or, in other words, the light which so many professing Christians have is such that they could not think of going into places of vice for fear that they should be jeopardizing their character. Christians, the only way that we can become the equal of an habitant of vice is to do the things which they do, or, plainly, it is not possible to mix light with darkness, for wherever the right kind of light is turned upon any kind of darkness, it must flee.

If we follow Christ, we must go into every sort of place of vice, and take Christ with us. Plainly speaking, it is not the teaching of Christ that the church be off to itself and leave the world of sin to itself, in order to keep ourselves unspotted from the world. And as long as the Christians feel this way the world will be in darkness. Let us follow the teachings of Christ, who said, Go into the highways and byways and compel them to come into the feast of the Lord. Compel them with love and the power that God has given us, and not with physical power.

JACOB'S FAMILY—EACH CHARACTER DEPICTED.

Jacob was the father of thirteen children, twelve sons and one daughter: Leah was the mother of Dinah.

And Dinah went out to see the daughters of the land of the Hivites', and Shechem, the Hivite prince of the country, saw her and took her and lie with her, and defiled her.

And his soul—note, not his mind but his soul, which is the flesh—clave unto Dinah, and he loved the damsel, and he spake kind unto her, and asked his father to get her to be his wife.

And Jacob heard that he had defiled Dinah, his daughter, but he said nothing until his sons who were in the fields came home.

And his sons came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

And the father of Shechem communed with them, saying, The soul of my son longeth for your daughter; I pray thee give her to him to wife.

And he asked that they should make marriages with the Hivites, and also take their daughters to wife.

And he made them welcome to dwell in the land, and get possession therein.

And the prince said to Jacob and his sons, if he had found grace in their sight they could ask him ever so much dowry, and he would give it, only give him Dinah to be his wife.

And the sons of Jacob answered Shechem and Hamor deceitfully, and said because he had wronged their sister.

And they said that they could not consent to marriages with their women to the men of the country, for they were uncircumcised, but if they would submit to this operation then they would agree to the marriages of the two races.

And the prince was more honorable than the rest of the men of his family, and he was pleased to do as they said.

And the prince communed to the Hivites the advantages of unions between the two races, and the men agreed to be circumcised.

And on the third day when they were all sore from the operation, two of Jacob's sons took each man his sword and came upon the city and slew every male, and they also slew the prince and his father, and took Dinah out of the house of Shechem, and they came upon and slain and spoiled the city in revenge of what they did to their sister.

And they took sheep and their oxen, and their asses, and the things which were in the city, and in the field, and their wives and children, and they spoiled the things which were in their houses.

And Jacob said to Levi and Simeon, the two sons who committed these acts, Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together, and slay me, and I and my house shall be destroyed.

And they said, Should he deal with our sister as with an harlot?

A man who ravishes a woman is not a brute: he lacks the intelligence of a brute, because no male brute ever obtrudes upon an unwilling female brute. And we may say that there are many kinds of rape. For it is a fact that if a man has the consent of a young woman to the act, and he has no intentions of marrying her permanently, his sin is just as great in the sight of God as if he used force.

There are two types of rapists in the world: the one who after his act is willing to take his victim to be his wife, and the other type who does not want anything more to do with his victim after he has satisfied his desire.

Putting men to death for this evil is no more the solution to this evil than cutting the top from weeds and allowing the roots to remain and bring forth more of the same vine.

If the cause of rape is killed then we will not have the deed, which is as old as mankind.

After the deeds of Levi and Simeon, the Lord spoke to Jacob and commanded him to depart out of the land of the Hivites, and go to Bethel and dwell there.

And so Jacob told his household to put away the strange gods which were among them and be clean, and he said that

he would build an altar in that land, and offer praise to God, who had not forsaken him in the days of his distress, and kept him in the way in which he went.

And they gave Jacob all of the strange gods which were among them, and also their earrings which were in their ears: and Jacob hid them under the oak in Shechem.

And they journeyed: and the terror of God was upon the cities that were around and about them, and they did not pursue after the sons of Jacob.

And he built an altar and called the place Elbethel; this was in the land of Canaan in a place called Luz.

And the nurse of Rebekah died and they buried her in the way.

And God appeared unto Jacob and blessed him.

And God said to him, Thy name shall no more be called Jacob but Israel shall be thy name, and he called his name Israel.

God gave him the commandment to be fruitful and multiply: and God renewed the covenant with him which He made with Abraham and Isaac.

And he set up a pillar of stone and poured a drink offering upon it and oil also;

And he called upon the name of God, and the Lord talked with him.

And as they journeyed on the way from Bethel, Rachel travailed, and had hard labour. And when she was in hard labour, the midwife spoke encouraging to her, saying that she did not need to fear, as she would have a son.

And it came to pass as her soul was departing, for she died, that she called him Benoni: but his father called him Benjamin.

And they buried her in Ephrath in the land of Bethlehem, and Jacob set a stone upon her grave, and it is there unto this day.

And as they journeyed on they spread their tent in the land of a place called Edar.

And Reuben went in and lay with his father's concubine: her name was Bilhah and his father heard about it. The sons of Jacob were twelve.

The sons of Leah: Reuben, the first born; and Simeon and Levi, and Judah, and Issachar and Zebulum;

And the sons of Rachel were Joseph and Benjamin:

And the sons of Bilhah, Rachel's handmaid, Dan and Naphtali:

The sons of Zilpah, Leah's handmaid: Gad, and Asher.

And Jacob came to the land of his father, and Isaac was one hundred and eighty years and he died and his sons Jacob and Esau buried him.

Esau became the father of many peoples: and he was the father of the Edomites.

Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob.

Joseph, being seventeen years old, was feeding the flocks with his brethren, sons of Bilhah, and the sons of Zilpah, his father's wives: and Joseph brought unto their father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

And when his brethren saw that his father loved him more than all of his brethren, they hated him, and could not speak peaceably with him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were in the field binding sheaves, and lo, my sheaf arose, and also stood upright; and behold, your sheaf arose, and also stood around and about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have the dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream and told it to his brethren, and said, Behold, I have dreamed a dream more; and

behold, the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother thy brethren come to bow down ourselves to thee to the earth?

And his brethren envied him: but his father observed the saying.

And his brethren went to feed their father's flocks in Shechem. And Israel said to Joseph, I will send thee unto thy brethren, and he said that he would go.

So he said to him, Go and see if it be well with thy brethren, and come and bring me word again.

And he went but lost his way, and a man saw him wandering in the field, and he asked him what he wanted. And when he asked the man of his brethren, the man told him that they had gone to Dothan, and Joseph went after them, and found them in Dothan.

And when they saw him in the distance, they conspired against him to slay him.

And they said one to the other, Behold, this dreamer cometh.

And they said one to another, Come now and let us slay him: and we shall see what hath become of his dreams.

And Reuben said unto them, Shed no blood, but cast him into the pit that is in the wilderness, for he planned to deliver him out of their hands to his father.

So when Joseph came up to where they were, they stript him of his coat of many colours, and they took him and cast him into the pit, and the pit was empty, there was no water in it.

And they sat down to eat, and they looked, and behold, a company of Ishmaelites came from Gilead, with their camels, and spices, on their way into Egypt.

And Judah said to his brethren, What profit if we slay our brother and conceal his blood?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh, and his brethren were content.

Then there passed by the Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit: and behold Joseph was not in the pit, and he rent his clothes.

And he returned to his brethren and said, The child is not, and whither shall I go?

And they took the coat of Joseph, and killed a kid, and dipped it in the blood, and sent it to their father, and said that it was the coat of Joseph and that some evil beast had devoured him.

And Jacob mourned for his son many days.

And all of his children tried to comfort him, but he would not be comforted:

And he said that he would go down to his grave mourning for his son.

The Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh, and captain of the guard.

And in a course of time it came to pass, that Judah went down from his brethren, and turned into a certain Adullamite, whose name was Hirah.

And Judah saw there the daughter of a certain Canaanite, whose name was Shuah: and he took her and went in unto her.

And she conceived, and bare a son and called his name Er.

And she conceived again, and bare a son; and called his name Onan.

And she bare the third son, and called his name Shelah.

And Judah took a wife for his first born, and her name was Tamar.

And Er, Judah's first born, was wicked in the sight of the Lord: and the Lord slew him. And Judah said to Onan, Go into thy brother's wife, and marry her, and raise up seed to thy brother.

And Onan knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

And the thing which he did displeased the Lord: wherefore he slew him also.

And Judah said to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure, he dies also, as his brethren did: and Tamar went and dwelled in her father's house.

And in the process of time the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up with his sheep shearers to Timnah, he and his friend Hirah the Adullamite.

And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear sheep.

And she put her widow garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

When Judah saw her, he thought her to be an harlot, because she had covered her face.

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she was his daughter-in-law): and she said what wilt thou give me that thou mayst come in unto me?

And he said, I will send thee a kid from the flock, and she said, Wilt thou give me a pledge until thou send it?

And he said, What pledge shall I give thee? And she said, Thy signet and thy bracelets, and thy staff which is in thy hand. And he gave it to her and came in unto her, and she conceived by him.

And she arose and went away, and put aside her veil, and put on her widow garments. And Judah sent the kid by his friend, the Adullamite, to receive his pledge from the woman, but he could not find her.

And he asked the men of the place where he could find the harlot that was openly by the wayside, and they said there was no harlot in the place.

And Judah said, Let her take it to herself, lest we be shamed. He reasoned that he had sent the kid and could not find her; he reasoned that he had done his part. And about three months after it was told to Judah that Tamar had played

the harlot and was with child by whoredom. And Judah said Bring her forth, and let her be burnt. And she was brought forth, and sent to her father-in-law, saying, By the man whose these are, I am with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelet, and staff.

And Judah acknowledged them, and said, She hath been more righteous than I; because I gave her not to Shelah my son. And he knew her again no more.

And it came to pass when she travailed, that behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

And it came to pass, as he drew back, his brother came out, and she said, How hast thou broken forth? the breach be upon thee: Therefore his name was called Pharez.

And after came his brother out, and he had the scarlet thread upon his hand, and his name was called Zarah.

The institution of prostitution is as old as mankind: it was ignorance which caused it to become established, and it is ignorance which has caused it to thrive unto the present time.

If men had been taught the laws of God, instead of the traditions of men, pertaining to the relation of the two sexes, men would not make prostitution a reality. The causes of prostitution are fundamentally these:

Many men have been taught to look upon women as a means of satisfying their evil passions, and the sons of men (those who are born after the desires of the flesh and not according to the laws of God) have not the right spirit in them which guides all men indeed into the paths of righteousness, and so they give way to the evil passions which are born and bred within their evil minds.

The supposition is and has always been, that only men of so-called low stations are capable of assaulting women, but the facts in this day and time prove that this is not true, but men in all the walks of life have taken advantage of womankind who is weak enough to be caught in their traps.

In the attack of Shechem, the Hivite prince, upon the daughter of Jacob, is given one version of the evil. This man saw the young girl and his soul, the body of flesh, longed for her. His was a case of having been born mentally abbreviated and exaggerated physically. He attacked the young girl first, and afterwards he thought that he should like to have her for his wife. Had he been made right he should have thought right at first.

And we have another type in the son of David, king of Israel:

Absalom, the son of David, had a fair sister, and her name was Tamar: and Amnon, the son of David, loved her. (David's sons by different wives.)

And Amnon was so vexed that he fell sick for his sister Tamar; for she was a virgin and Amnon thought it hard to do anything with her.

And he had a friend and he related the matter to him, and his friend advised him how to trap his sister. The plan of the friend was that Amnon should lie down upon his bed, and have his sister come and prepare meat for him in his sight, that he might eat of the same.

So when the king came to see his son Amnon, he asked his father to send his sister to make cakes for him at his house, and when she came and made the cakes, he would not eat them.

He then asked her that she should tell all of the men to go out of the house, and they all went out.

He then asked her to bring the meat into his chamber, that he might eat it from her hand, and when she came into his chamber, he took hold of her, and said, Come and lie with me.

And she tried to show him the folly of such a course, saying that nothing of the kind should be done in Israel.

And she said to him, how should she hide her shame, and she told him to ask the king to give her to him, as it was the custom of that time for men to marry their sisters.

But he being stronger than she, taken hold of her and forced her and lie with her.

And after Amnon had satisfied the desire of his flesh he hated her with a stronger feeling than he had loved her. And he said to her, Arise and be gone.

And she said, There is no cause: for this evil in sending me away is greater than the other that thou did to me. But he would not listen to her.

And he called his servant and had him put her out of his house.

And she wore a garment of many colours, for such was the manner of the dress of the king's daughters of that time who were virgins, and she rent her garments.

And when her brother Absalom saw her and learned the cause of her grief, he asked her to say nothing about the matter on account of the disgrace that it should bring upon the family.

And when the king heard about it he was very wroth. 2 Samuel 13:1-21.

Two versions of the great social evil of rape are given in these two examples, and both, sons of kings, and one of them the seed which God said should overspread the earth. One man was willing to make amends for the wrong which he had done, the other creature had not the least concern about his wrong. Amnon is the type of creature who has been abbreviated mentally and physically; and there is no redemption for this type of creature.

The man who takes a young girl, or any woman for that matter, and forces her to submit to his ungodly passions, offers her a very small return if he desires her as his wife. But the man who forces a woman to submit to his evil passions and after he has satisfied himself with her, casts her aside, has wronged her even more in the last instance than he did in the first, for very few men will wish to marry a woman if they know that some man has spoiled her, and through no fault of her own the woman is left to bear the shame for something which she was not in fault of. It is then but one step more and the woman has gone on the downward path, for very few women are ever able to live down the stain that is attached to one so unfortunate as those who are found in the position we are describing. The one hope of overcoming this evil tendency lies in teaching mankind to respect womanhood from a natural viewpoint, and this cannot be done as long as man is taught that he is superior to woman.

Prostitution, like rape, has existed since men inhabited the earth. There could not be any prostitutes unless men made it possible.

Most men have the same ideas that Judah had when he went in unto Tamar, and that is if their acts were known they should be disgraced. As long as men can go about their ungodly deeds and keep them under cover they feel safe to keep them up. The man who has the right principles will not frequent houses of prostitution for evil purposes. The dignity and honor of being a man will restrain him from doing so. Let the men stamp out prostitution by remaining away from prostitutes. For it is impossible for women to be prostitutes unless the men make them so. Women do not prostitute among themselves.

Let men think even though they are able to hide their evil passions from the eye of man, yet God sees their every act. Then, too, men so often leave tangible proof of their visits to houses for evil purposes, and it is a dreadful thing to bring into this world a human being which must blush every time they speak of their parents. Know ye not that which is joined to a harlot is one body for two saith he shall be one flesh.

The man which goes into a house of prostitution is not any better than the woman, and in the sight of God he is just as much in the wrong as she, for he is helping her to thrive on evil, wherein no woman has the strength to force men to come into a house of prostitution if he does not want to go, and any man which goes to these places for evil purposes is lacking in manhood.

The children of Judah by the Canaanite woman is an example of the great and strong nations upon the earth. The midwife said to Pharez when he came out ahead of his brother, How hast thou broken forth, this breach be upon thee: The same question is being asked the nations of earth today.

Have you become great at the price of shedding the blood of some weaker nation, by putting forth your strong hands and taking from him in order that you might gain in those things which men count to be worth all else, gold and silver and what it brings?

For God has set the day to judge the deeds of men according to the Gospel of Jesus Christ, and we are told that he who lives by the sword shall perish by the sword. So it is a vital question, and men everywhere should ask themselves the question, Have I become great because I have helped small nations to become great, or have I become great because I have cheated and murdered small peoples? For the breach is upon thee, whether it be nations or individuals that you have robbed.

THE ISHMAELITES SELL JOSEPH INTO EGYPT

Joseph was brought by the Ishmaelites down into Egypt and sold to Potiphar, the captain of the guard of Pharaoh.

And the Lord was with Joseph and he was very prosperous, and he was in the house of his master the Egyptian.

And Joseph found grace in his sight, and he made him overseer over all that he had.

And he left everything in care of Joseph, and he knew not what he had save the bread which he ate.

And it came to pass, after these things, that the master's wife cast her eyes upon Joseph, and she said to him, Lie with me.

But he refused, and said, The master has given everything into my hands, and he has no idea what is in his house, but he has trusted me in everything.

And he also told her that there was none any greater in the house of the master than he, for the master had not kept back anything from Joseph except his wife, and he could not be so wicked as to sin against God. But she determined to have her way and each day she asked him the same question. But he refused to lie with her or in any way be familiar with her, for he did not change his idea of right doing.

So one day while he was alone as he went about his duties in the house, she caught him by his garment, and said to him, Come and lie with me: and Joseph was so taken by surprise that he ran out of his garment and left it in her hand. And she called unto the men of her house, and spake to them, saying, See, my husband has brought a Hebrew into our house to mock us: he has insulted me, by asking me to lie with him.

And when he heard me cry out he ran away and left his garment with me.

And she laid the garment by until the lord of the house came home, and she repeated the same words to him that she had said to his men: The Hebrew servant that you brought in has attacked me and had I not screamed for help he would have accomplished his purpose.

And when the lord of the house heard the report of his wife he was very angry, and he took Joseph and put him into the prison where the prisoners of the king were kept, and he was there in prison.

But God was with Joseph, and showed him mercy and made him a favourite in the sight of the keeper of the prison. And the keeper of the prison committed all of the prisoners into the keeping of Joseph, and he was the boss of everything that went on in the prison, and everything in the prison was successful because God was with Joseph.

And in the course of time the butler was sent from the house of Pharaoh, because he offended his lord the king, so both he and the head baker who had also offended the king were cast into prison.

And the captain of the guard gave them into the charge of Joseph, and he served them. And in the process of time each man dreamed a dream in the same night and the dream of the butler was told to Joseph and he interpreted it, and he said that the butler should be restored to his former place in the house of Pharaoh. And Joseph said to him, When you come into the house of the king, speak well of me to him, and try and bring me out of this place.

For, said Joseph to the man, I was stolen out of the land of the Hebrews and I have not done anything wrong here that I should be cast into prison.

And the baker also told his dream to Joseph, and the meaning of it was not in his favour. And in the course of time the butler resumed his former place in the household of the king, but he had forgotten all about Joseph.

And after two years' time Joseph came into the mind of the butler when Pharaoh dreamed a dream and desired to have it interpreted, and none of the king's magicians could tell the

meaning of the dream. So Joseph was sent for and told the meaning of the dream, which foretold the coming of a drouth, after seven years of good crops.

Note.—We use the figure seven a great deal in the scriptures. Its significance is as follows: The manner of God's government of the world is founded upon the seven Spirits of God, as follows: Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

And Joseph suggested that Pharaoh find a good man and let him appoint other men to help him, and let him plant and gather all food of the years of plenty, and store it away so that when the famine came there should be aplenty of food in Egypt.

And the idea seemed good to Pharaoh and his servants, and they all reasoned that Joseph would be just the man. So Pharaoh said to Joseph, For so much as God has showed to thee all this, there is none so wise and discreet as thou art.

And he said to Joseph, Thou shall be over all my people, and none shall be as great as thou. And Pharaoh said, See I have set thee over all of Egypt.

And he took a ring from his hand and put it upon the finger of Joseph.

And Pharaoh said to Joseph, I am Pharaoh and with thee no man shall lift up his hand in Egypt. And Joseph went from the presence of Pharaoh, and Pharaoh gave Joseph the daughter of a priest of On.

And he went throughout the land of Egypt, and gathered the food of the good years and stored it for the time of famine, and the land brought forth plenty of food, so much that Joseph did not number his many store houses.

And when the seven years were over, the famine began to come, and there was famine in all the land, but there was bread in Egypt.

And when the Egyptians came to Pharaoh for bread, he sent them to Joseph, and said whatever he did was satisfactory with him.

And all the countries came to Joseph to buy corn, and the famine was very great in all the land.

Joseph found himself in rather a critical position when the wife of his master accused him of offering her an insult, and only being restrained from accomplishing his purpose by her presence of mind to scream for help, which caused him to run away. This sort of evidence has caused many a man to lose his life, that is, many a man has availed himself of the opportunity that was offered to Joseph by his master's wife, and when the thing became known to the husband the woman to save herself made believe that the man had forced her.

The wife of the owner of Joseph was the type of person that is very common, and is not found any more (or as much) among the poor classes of people as among the rich or so-called higher classes. She mistook nice treatment on the part of Joseph for something stronger. A great many people imagine that if a person of the opposite sex is nice and pleasant to them that they are in love with them, and if persons of this type desire to obtain the object of their affections and learn that the other party does not feel anything stronger for them than respect, such a discovery causes great pain to their vanity.

Joseph was a man and a gentleman, and this type is found in all of the walks of life. However, it is impossible to make a gentleman out of a man unless he is taught to fear God. God will keep him from desiring things which are contrary to the laws of God. It is not love which makes a man or woman that is wed desire to be with another or care for another. Love purifies the mind (love is productive of pure thoughts) and a pure mind will keep the body pure. Love is not of the body. If it were it could not control the body. By this we mean to say that the flesh is the enemy of the spirit, and it must be overcome. God said to mankind, speaking through Adam, Of every tree of the garden thou mayest freely eat, but the knowledge of good and evil thou shalt not eat thereof, for in the day that thou eatest thereof thou shalt surely die. The moment that man thinks and acts contrary to the teachings of the Holy Bible, he is dead spiritually and brings forth dead works, for the flesh without the spirit is dead, and there is only one spirit in reality and that is God, and by Him all things are made, and without Him is not anything made that is made.

If a man thinks to go contrary to the laws of God, he has stopped thinking, for if he stopped a moment to think of the great work which God has made, he would realize that man is not in the position to do anything except to praise God. Plainly speaking, in the beginning God said to mankind, Do not learn from experience that you cannot do anything contrary to my laws, and you may do anything which you please to do, if you go according to my instructions.

Joseph is an example of a God-made man. He came into Egypt a slave, and after a time he was given an opportunity to demonstrate his ability, which he did in a very graceful manner, and after he had risen to an enviable position, the devil tempted him in an unexpected manner. And so he was cast into prison with a charge against him which he could not prove himself innocent of. But God was with him, emphasizing the truth of the fact that reputation does not amount to any very great thing, but character is all in all. Joseph learned from the teachings of God that he who can smile and be courteous in the face of difficulties is the man that will not lose out in the end. Joseph was in a strange land, a slave and one of a nation which was considered to be inferior to the Egyptians, who had had the advantages of many years of freedom to learn to be cultured.

Now it is a fact that God does help those who help themselves, that is, God does help us to help ourselves. Joseph had faith in God, and he also watched as well as prayed. And by his nice ways he won favour. A person can be humble and dignified also. Now Joseph was in a position where nothing could have saved him but God, and see in what a simple manner God brought about his deliverance, and not only his deliverance from prison, but the stain was wiped away from his good name, and the man whose wife had caused him to be in prison was afterwards a servant under him, for Joseph was made by king Pharaoh king of all Egypt in a manner.

One of the grandest things in life is to know how to smile, even if one has to shed tears for a few moments. Learn to dry your tears and smile, get the habit of smiling.

When I look back over my life at the many blunders which I have made, and the ticklish places which I have come out

of very little the worse off, I can only thank God for His love for me and the smile that He let grow in me.

And many times I have had to smile to keep from shedding tears, and so I have gotten in the habit of smiling, and now most of my tears are tears of joy.

Man's laws teach that self defense is the first law of Nature, and men think that they must defend themselves with deadly weapons.

In the affair of Joseph and his master is a great moral lesson. Joseph represented the servant in the flesh, but in thoughts he represented God. Now we that profess to be the children of God must indeed be servants in the flesh, that is, we must be willing to do anything for others that we will permit them to do for us. This is contrary to the laws of man, but so are all of the laws of God contrary to the laws of man.

Mrs. Potiphar, the wife of Joseph's master, represented the master in the flesh, but the devil in the spirit. Let the women of wealth learn to be more modest in the presence of their servants, the male servants at least, for all men are not gentlemen. Because the laws of mankind teach a man to be gentle on all certain occasions, and to certain races of women, a real gentleman is so on all occasions and at all times. But because they are taught to treat one lady in a gentlemanly manner and another in an ungentlemanly manner, this sort of teaching is confusing, it is like changing one's garments or hat that must be worn at certain times only, and often men forget to change their garments at the proper time, and so they are also apt to forget to change their conduct at the proper time. Let the people of so-called intelligence put all ignorance away from them.

And let the women (the rich women especially) learn to be more modest in the presence of their servants, the male servants at least, for there is no substitute for modesty, and there are many women servants who do not care for a brazen woman, and do not be so ready to appear before your servants unless you are clad in the proper amount of clothing.

Plainly speaking, do not be so ready to show your nakedness to your servants. It is not hard to imagine how little respect many women of wealth have for their servants

by the way that they appear in the streets and other public places. Now if the high classes do these things, what can be expected of the low classes?

JOSEPH'S BRETHREN GO DOWN INTO EGYPT. HE RECOGNIZES THEM. THEY KNOW HIM NOT.

When Israel knew that there was corn in the land of Egypt, he sent his sons there to buy it. And Joseph was governor of all the land, and he sold the corn to all the people. And he saw his brethren and he knew them, but he did not make himself known to them at first.

And he remembered his dream of how their sheaf was bowing down to his sheaf.

And Joseph said to them, Ye are spies and have come to see the land and what it is producing. But they said that they were not spies, and they told him that they were the sons of one man, and they were twelve of them, but one had died, and the baby was with their father, and they told Joseph all about his father.

So Joseph made a plan whereby they were to bring Benjamin to him to prove their innocence of the charge of being spies.

So they talked among themselves and said that God was rewarding them for their mean trick which they had done to Joseph, but they did not know that Joseph understood them, for he had spoken to them through an interpreter.

And so Joseph gave them corn to take to their home and each man's money was put into his sack of corn, and when they opened the sack they saw the money, and they were afraid, saying one to the other, What is this that God has done to us.

And they told Israel of how Joseph had spoken to them and accused them of being spies of their promise to bring Benjamin to him or else they should not see his face again.

And Jacob said that he should not go, and he asked why they had said anything to the man about Benjamin, so they explained that the man had asked all about their family, so finally Jacob was persuaded to send Benjamin after Judah had promised to be responsible for him: Saying that if he did not bring him back he would bear the blame forever.

And at last Jacob said if it must be so, take the man a present of the best fruits and a little honey, and spices and nuts, etc., as a gift. And take double money also and he said that they should take back the money that was in their sacks for fear that it was an oversight on the part of the men. And Jacob said, Take money and your brother, and go again to the man, and God Almighty give you favour in His sight: That he send your brother away: For they had left Simeon for surety that they would bring Benjamin. And the men took the money and Benjamin and went down into Egypt and stood before Joseph.

And when Joseph saw Benjamin with them, he said to his servant, Bring the men to my house and slay and cook meat for them; for they shall dine with me at noon. And the men were brought into the house of Joseph, and they were afraid, and thought that it was because of the money that was in the sacks.

And they tried to explain to the man that they had brought the money back, and they also told the man that they were not spies, but had come to buy food, and they said that they did not know that the money was in the sacks until they came to the inn, but they had the money and also other money that they had brought along.

And when the man saw that they were afraid he said to them, Peace be unto you, and fear not: I had your money. The God of your fathers has given you treasure. And he brought Simeon out to them. And the man brought water so that they could wash their feet, and they prepared the present for Joseph, for they knew that they should dine with him. And when Joseph came home they brought the present to him, and they bowed themselves to the ground before him.

And he asked them again of the old man of whom they spoke, and he said, Is he yet alive? And they said that their father was yet alive, and in good health, and they bowed down their heads and made obeisance.

And he saw his brother Benjamin, and asked if he was the younger brother of whom they had spoken, and he asked the blessing of God upon them.

And Joseph had to absent himself from them, as he did not want them to see him weep: and he went to his bedroom and wept. (Note.—It is not unmanly to shed tears.)

And he came out when he could control himself and the tables were set; and Joseph sat by himself, and the Egyptians who ate with them sat by themselves, for it was a disgrace for the Egyptians to eat with the Hebrews.

And Joseph sat each man at the table according to his age: that is, the first born sat in the seat of honour and the youngest sat in the proper seat, and the men were surprised, for they did not know how Joseph could know these things.

And Joseph said to the steward, Fill the men's sacks with food such as they can carry, and put every man's money back in his sack. And put the silver cup into the mouth of the sack of the youngest. And when the daylight came the men were sent home to their father.

And Joseph sent his steward to overtake them when they had gone but a little way, and they were asked why they had taken the property of their friend: and they said that they had tried to prove their honesty by returning the money that was put into their sacks the first time. And they agreed to be searched, and the man upon whom the cup was found, he should become the servant of their Lord.

And the steward searched their things and found the cup in the sack of Benjamin, where it had been placed. And when they saw the cup they were overcome with fear.

And they returned to Joseph, and he said to them, What is that ye have done? Don't you know that a man in my position can discern and know the meaning of all small tricks? And Judah said, What excuse can we make? The Lord is paying us for our iniquity: we are our lord's servants, and so is he on whom the cup was found.

And Joseph said, God forbid that I should do so. The man on whom the cup was found, he shall be my servant. And the rest of you go in peace to your father.

And Judah said to Joseph, Let your anger be against me. And he told Joseph of the promise that he had made to Jacob to return Benjamin safe, and he told Joseph of the loss of one of Jacob's sons and the old man's grief, of the fear that

he would die of shock if the other son was taken in like manner.

Now, therefore, I pray thee, let me be thy servant instead of the lad, and let him go with his brethren.

For how shall I return to my father without the lad, and bring evil upon him?

And when Joseph heard the report of Reuben as to how Jacob had grieved for him because he thought that he was dead, he could not restrain himself from weeping. And he sent all of his servants out of the room.

And he wept aloud, and all of the house of Pharaoh heard Joseph weeping.

And he said to his brethren, I am Joseph: does my father yet live?

And his brethren could not answer him, for they were troubled at his presence: for they thought that he was dead.

And he called them to come near to him, and said to them, I am your brother Joseph, whom ye sold into Egypt. But be not grieved: for God did send me before you to preserve life. And he told them that the famine should last five years more, and that there should not be any harvest in that time.

And he told them that God had sent him to preserve them as posterity, and to deliver them by a great deliverance. And he told them that the Lord blessed him and sent him to be a father to Pharaoh and the lord of all his house, and the ruler over all of Egypt.

And he said them, You and all of your family and your cattle shall come and dwell in Goshen: and I will nourish you, for there shall be five more years of famine in the land. And he said to them, Hurry, and go tell my father of all that you have seen. And tell him of my glory in Egypt, and hurry and bring him down here.

And he wept upon Benjamin's neck, and all of his brethren wept.

And the news was taken to King Pharaoh that the brethren of Joseph had come.

And Pharaoh told Joseph to load pack animals with food and send them to Canaan, and bring Jacob into Egypt. And Pharaoh gave them permission to dwell in the land and Joseph

gave them wagons to bring their children and wives, and all of their goods, and come and dwell in the land of Egypt.

And with loads of good things they came to Jacob and told him of the fame of Joseph in Egypt, and when Israel heard the news he became light in heart again.

And he was soon in Egypt, and God spoke unto Jacob in a dream by night, after Jacob had offered up sacrifices to God at Beersheba, and God said to him, Jacob, Jacob, I am the God of thy father, fear not to go down into Egypt: for I will make of thee a great nation.

I will go with thee into Egypt: and Joseph shall put his hand upon thy eyes.

And Jacob and his sons came into Egypt, and all of their families came with them.

And all that came into Egypt of Jacob's family were seventy souls.

And Joseph instructed his brethren how to say to the Egyptians that they followed trading as an occupation in cattle, for every shepherd is an abomination to the Egyptians.

And Joseph came and told Pharaoh that his brethren had come with their families and herds to live in Egypt, as they had no pasture in the land of Canaan.

And Joseph took some of his brethren and presented them to Pharaoh, and they told him that they were come to dwell in his land, and that they were shepherds, they and their fathers.

And Pharaoh said to Joseph, Thy brethren and thy father have come unto thee. All of the land of Egypt is before thee: give them the best land, and let them dwell. And if there are any active men among them set them as keepers over my cattle.

And afterwards Joseph brought in his father, and sat him before the king, and Jacob blessed the king.

And Pharaoh said to Jacob, How old art thou? and Jacob said, in effect, I am one hundred and thirty years. The days of my pilgrimage have been short and evil, and I have not attained unto the age of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out.

And Joseph gave his brethren the best land in Egypt, and he nourished his brethren and their families, for the famine was very great in all the land of Egypt and Canaan, so that the people fainted for lack of food.

And Joseph gathered up all the money that was in Egypt and Canaan, for the corn which they bought.

And Joseph brought the money into the house of Pharaoh. And all their money was spent: the people came to Joseph and said, We have not any money left. Give us bread in exchange for our cattle.

And they brought their cattle and Joseph gave them food enough to last the rest of that year. And they came the second year and said to Joseph, We will not try and hide it from thee that we have nothing left but our land and our bodies.

And they said, Why should we die for bread? and they said, Buy us for Pharaoh and with our land we will be his servants, and give us seed that we may plant and not let the land become desolate. And Joseph bought the land from all of the Egyptians, for every man sold his land, because of the famine.

But the land of the priests he did not buy, for Pharaoh had given them their land and they had food given them also.

And Joseph said to the people, Behold I have bought thee this day and your land for Pharaoh. And he said, Here is seed, and ye shall sow in the land and whatever the increase is, ye shall give the fifth part to Pharaoh, and keep four parts for yourselves.

And they were satisfied with these arrangements, which were very fair.

And Joseph made this a law, that Pharaoh should have the fifth part, and it is the law in Egypt to this day, except for the priests. They do not have to give any portion of their increase.

ISRAEL BLESSES HIS SONS. HE DIES.

And Israel dwelt in the land of Egypt seventeen years, so that the age of Jacob was a hundred and forty-seven years. And Israel had possession of the land of Egypt, and grew and multiplied exceedingly.

And the time came when Israel must die, and he asked Joseph to promise to bury him not in the land of Egypt, but to take him to the land of his father's burying place and bury him. And Joseph sware to his father that his wishes should be obeyed.

And the time drew near for Israel to take his departure, and word was brought to Joseph that his father was sick, and he came to him and brought his two sons, Manaseeh and Ephraim.

And Israel got word that Joseph was coming to see him, and he strengthened himself and sat up in bed.

And Jacob said to Joseph, God Almighty appeared to me in the land of Canaan at Luz and blessed me. And Jacob told Joseph of the promise that God had made to give him and his seed the land for an everlasting possession.

And he told Joseph that his two sons that were born to him in Egypt before Jacob came into Egypt were also the sons of his father Israel. (Note—This was his own body multiplying, his seed or soul).

And he also told Joseph that all of his children should be his (Israel's) children. By this he meant that all of the children of the righteous should be his seed and called by his name, Children of Israel.

And when they at last came to the land which God had promised to give them, each man's possession of land should bear his name.

And Jacob also told Joseph where Rachel was buried, and why she was buried there.

And Jacob saw the children of Joseph. And he said, Who are these? and Joseph said, These are the children which God has given me in this place. And he said, Bring them, I pray thee, and I will bless them.

Now the eyes of Israel were dim with age, so that he could not see. And he brought them near unto him; and he blessed them, and kissed them and embraced them.

And Israel said to Joseph, I had not expected to see thy face, and lo, God hath shown me thy seed. And Joseph brought them from between his knees, and bowed himself to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

And Israel stretched out his hand, and he laid it upon Ephraim's head who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day.

The angel which redeemed me from evil bless the lads, and let my name be named on them, and the name of my fathers, Abraham and Isaac: and let them grow into a multitude in the earth.

When Joseph saw that the hand of Israel (his right hand) was upon the head of the younger son, and not upon the head of the first born, it displeased him: and he held his father's hand to move it to the head of the first born.

And he said to Israel, Not so, my father, and he held up his hand to place it upon the head of the first born.

And Israel, who could not see with his eyes because of his old age, had seen with his mind that the first born did not qualify as the head of the family. So he said to Joseph, I know it my son, and he shall be a great nation: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh. And he set the younger before the first born.

And he said to Joseph, I die: but God shall be with you and bring you again into the land of thy fathers.

Moreover, I have given thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow.

And he called his other sons and blessed them according to their merits, and his blessing was as follows:

Gather yourselves together that I may tell you what shall befall you IN THE LAST DAYS. It is remarkable that many parents are blind to the makeup of their children, and because

of this fact they do not shape their children's lives as they should be shaped.

But Jacob was the son of God in the flesh, and Israel was the son of God in the mind, and so he could see the imperfections in his children and told them of the same.

Jacob's twelve sons represent the twelve types of men that are in the world, and the manner of their government of the same.

Reuben, thou are my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

Unstable as water, thou shalt not excel: because thou wentest up to thy father's bed, then defiledest thou it: he went up to my couch.

Note—A great many men live disreputable lives for years, and waste their strength upon women of no account, and when finally they decide to wed, they chose some woman who had led a clean life, and when children are born to them (if there are any born) with traits of corruption in them, he will become suspicious of his wife. Many of them never think that their sins are manifested in their seed. And the woman will bear the blame for giving birth to imperfect offspring.

But with Jacob this was not so, for he had lived a clean life, and had been virtuous up to the time of marrying. For the dignity of being a man keeps real men from wasting their strength in ungodly lusts.

Notwithstanding the fact that Jacob was clean and healthy both mentally and physically, Reuben was not mentally sound, and the reason was because that he had not been born right. Leah, the mother of Reuben, had not been loved by Jacob her husband: he loved her sister Rachel, but had been deceived into marrying Leah because she was the older sister and should marry before the younger. He was born to parents who did not love one another, and anything which is not controlled by love is not stable.

This type of man will accept the hospitality of a man's home and think nothing of breaking up the same. If he attempts to do any kind of business he will not succeed because he will not stick to anything long enough, but if he does stick

he will do such poor quality of work that he will not make any great success.

This type taken as a whole has been exaggerated physically and abbreviated mentally, and is in a great manner indifferent.

SIMEON AND LEVI.

Simeon and Levi are brethren in cruelty and in their habitations instruments of cruelty are in their habitations. Jacob was righteous, and praised God for keeping him from disregarding the laws of God by taking matters into his own hands and settling them to suit himself.

Simeon and Levi represent the type which forms the mob, their instruments are those of brute force. They think that lawless deeds can be put down by lawlessness. It is ignorance which causes men to disregard the laws governing decency, and it is ignorance which causes men to disregard the right of established law to deal with such matters.

The thing which has caused men to commit unmanly acts is ignorance from lack of proper training and inbred ignorance. Now, shedding their blood does not teach men to be intelligent.

O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, in their self-will they digged down a wall.

I will divide them in Jacob, and scatter them in Israel. Jacob represents the flesh, and Israel the spirit or mind. By this we mean to say that there are times when men commit crimes which are so repulsive that good people think that death is too good for them, still they are restrained from any lawless acts, for any one which has the right kind of mind will not have anything to do with mob violence.

Jacob prayed God that his soul should not come into their secret, for when God makes up his jewels none of this type of persons are going to be left among the righteous seed.

Simeon and Levi were the victims of the traditions of men: their mother was married to Jacob their father, not according to the laws of God, but according to the laws of men. Leah their mother did not have the love of their father, but he loved her sister Rachel instead, and it was the ambition of

Leah, the sister of Rachel, to win the love of Jacob from her sister.

Leah said when Simeon was born, Because the Lord has seen that I was hated he has given me this son. Rachel, her sister, was barren at this time, and so Leah thought that Simeon should win for her the love of Jacob. And when Levi was born she said, Now will my husband be joined to me, because I have borne him three sons.

The birth of Jacob's sons is an example of the influence of the mind of the parents before and after conception has taken place.

The desire to gain anything contrary to the laws of God has been transmitted from one generation to another, and it produces no certain results.

A selfish, grasping parent may become the parent of a thief or murderer, or any one of the different types which we are describing. For the desire to be supreme is the spirit of the devil. Children born after the will of the flesh, and not according to the laws of God, are not in harmony with the divine plan.

That is the true light which lighteth every man which cometh into the world, the light of intelligence. St. John, 1:9.

God is in every man which cometh into the world. Life is God, and no man can give life: so there is good in every man that is born with life in him. But men have taken the good which God has given them, and mixed it with corruption: and so we have both good and evil in the same body. And one or the other must predominate, for good will not mix with evil. Light will not mix with darkness, hence we have war in our members, for the good seeks to have the pre-eminence, and the evil seeks to do likewise, and whichever is stronger is the winner. Now some men have so much bad in them that when one had dug down to the good, so much of the bad had to be done away with that there was not left enough of the body to support the little good that was left.

Christ came into the world to teach men that since flesh is nothing in itself but God is the life of all flesh. If men were pure in heart they would know that they have not the power to give life, and they would live so as to be instruments

in the hands of God, instead of taking the power that God has given them and using it to serve the devil and destroy themselves.

If men beget children in the image of God, and according to the teachings of Christ, their children will not have the evil desires of the flesh born in them.

He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. Proverbs 17:21.

Children do not win love from one parent to the other, if that love be absent before they came. Nor were children intended to produce this effect of gaining love from one parent for the other. Marriage is unity for the purpose of begetting the human family; love is there before the offspring is born if it be real love.

JUDAH.

Judah, thou art he whom thy brethren shall praise: thine hand shall be in the neck of thine enemies: thy father's children shall bow down to thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: unto him shall the gathering of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garment in the vine of grapes.

His eyes shall be red with wine, and his teeth white with milk.

Judah represents that type of man that never fails in anything which he may attempt to do, because he does not consider any obstacle, however great, to be immovable. Judah represents the lion type of man and this type is found in all of the walks of life: he is a natural born leader, and as such men accept him, be he thief or Christian. He never fails in any effort that he starts to promote.

It is of this type that Christ was born, and the same type of men will take over the government of God's kingdom on earth.

However, we now have him in all of the walks of life: and he is a power to be reckoned with, and Judah will not become one (that is, he shall continue to rule each in his own line) until Christ comes.

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

Binding his foal unto the vine; and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

The love of the choice things in life is the incentive that caused Judah to win in all of his efforts.

And one of the elders said unto me, Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and loose the seven seals thereof. Rev. 5:5. Christ came of this type, and all men shall be strong in him. Leah ceased to think that she could bargain for Jacob's love and had learned to trust in God, to straighten out her domestic woes, and at the birth of Judah, who was her fourth son, she said, Now will I praise the Lord: therefore she called his name Judah: and left bearing.

ZEBULUN.

Zebulun shall dwell at the haven of the sea: and he shall be for an haven of ships, and his border shall be unto Zidon.

The contest between Rachel and her sister Leah to be supreme in the affections of Jacob their husband made them go to the extreme in trying to gain their object, so when Rachel did not bear Jacob any children she decided to substitute Bilhah, her maid, to be Jacob's wife, and when Leah saw that Rachel had resorted to her maid to supply Jacob with children, she forgot the promise which she had made to trust in the Lord, and followed her sister's example, and the maid bore Jacob two sons: and she said, Now I have borne my husband six sons: and she called his name Zebulun, which signifies many, or numbers.

Zebulun is the type that represents quantity instead of quality. It is very common to see a person of unusually attractive countenance, and yet they would be devoid of princi-

ple; it is also common to see a person who lacks visible attraction and still they are beautiful in character. And there is the type of person who is not attractive, either in character or countenance. One cannot help wondering why this type of person is in the world, and it's foolish to make a beautiful object and connect with it something which is not attractive. This condition comes from trying to mingle good with bad.

God made man beautiful in countenance and in character also, but men have through sin tried to change God's work, and the results are that they have both good and evil.

ISSACHAR.

Issachar is a strong ass crouching down between two burdens: and he saw that rest was good, and the land that it was pleasant, and he bowed his shoulder to bear and became the servant to tribute.

Issachar represents the working class, or the producer. His chief consideration is to produce. If he be a farmer he begets farmers, or if he be a fisherman he begets fishermen, or whatever his line he begets that type of sons.

The time was not so long past that the man which farmed for his living was looked upon as being a fool, and, too, the man whose ancestors had made their wealth from dealing in such common things as cattle and coal was considered to be very much beneath the man who had great bankers and importers of precious stones, etc., for his ancestors. The thought did not come to the higherups that if someone did not farm and do the common work there would not be any bankers nor any importers. And because of these facts the producer has been trained to think that his mission on earth is to produce and not to expect very much of what he produces, for, being born with those qualities which as a rule are the characteristics of the working class, which are a strong body and a hard head, men have been satisfied with very little of what they have produced, and they have also begotten their children after the same pattern.

Moreover, the profit of the earth is for all: the king himself is served by the field. Ecc. 5:9.

A strong ass indeed is the producer, crouching down under two burdens, the burden of doing the hard work and the burden of getting the small end (and no end) of what he produces.

Leah made a bargain with her sister Rachel in this manner: Reuben, Leah's son, was in the field during wheat harvest and found some mandrakes, a plant of the nightshade family. And when Rachel saw the flowers she asked her sister for some of them. Leah said to her, Is it a small matter that you have taken my husband? and would you also take my son's mandrakes? And Rachel said to Leah, If you will give me of the mandrakes you shall lie with our husband tonight. And so the deal was made, and from this union Issachar was born. The traditions of man have been handed down from one generation to another. The desire to be supreme in the sight of men, not to the glory of God, but for the desire of being called great by men is the spirit of the devil, and has caused mankind many sorrows. And the result is that God's kingdom is being established without those who have not the spirit of Christ guiding them. Leah said at the time when Issachar was born, Now will my husband dwell with me, for I have borne him six sons.

The labourer says when he produces a good crop, Now will I get a good price for my goods, for I have produced a good crop. But usually when he has a good crop he has produced too much, and has to sell for a lower figure, because there is too much of the same thing upon the market. So whether he produces much or little, the result as a rule is the same, and that is to keep on producing, and not getting much further advanced.

The two women were in about the same position as the two classes of men, the producer and the "BIG MAN." Both women were married to the same man. This should not have been the case had the laws of God been observed. But the the condition had to be dealt with. And neither one had any right to the preference under the circumstances. There should not be two classes in the world, for God made all men equal: all were made in the likeness of God. But since men have begotten their sons not in the image of God, but in the image of

themselves, they are not equal, for some have the spirit of God, and some have the spirit of the devil. And so the situation must be dealt with as it exists. The man who has the knowledge to go forward has not the right to step over the man who has not this knowledge. It is man that has caused men to be in the ditch of ignorance, and every man that does not do his best to remedy this evil shall not be among those who are counted when God makes up his jewels. In this way only can men live in peace.

DAN.

Dan shall judge his people as one of the tribes of Israel.

Dan represents the type that is found in all organizations. He is the sort of person who is contrary to everyone else. If three people come together to promote the common welfare, Dan is there to hinder progress. This type never does anything himself to elevate people, but he is always on hand to try and hinder progress by objecting to any motion that is made, and if he cannot hinder progress from within he will go on the outside and make remarks about the organization which will cause others to hesitate about connecting with the same. For many people will say when they hear a person who is connected with an enterprise speak evil against the same, It must not be any good, for so and so is a member of the body, and he speaks against the organization.

Persons who have good sense do not so conduct themselves. It is no doubt a fact that every one who is concerned with social uplift work comes in contact with things in the many organizations with which they do not approve. But this is to be expected when we consider that there are many different kinds of people in the world, as well as associated in organizations of all kinds. The proper way to do in cases where we cannot agree with our fellows is to withdraw after we have given our reason for doing so, for it were better for us to do so than that we should hinder the work. That which we do not want to do, let us not try and hinder some one else doing.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that the rider shall fall backward.

I have waited for thy salvation, O Lord.

Dan was the son born to Jacob by the handmaid of Rachel. Rachel was barren, and when she saw that her sister had borne Jacob many children she determined not to be outdone, so she substituted Bilhah, her maid, and the maid bare Jacob a son and his name was called Dan.

Jacob was not pleased with his family affairs nor his surroundings at the time of his children's births, but he comforted himself with the thought that he had waited for the salvation of the Lord. Israel knew that in time God would straighten out his family affairs. (God's entire word speaks of Israel redeemed, and Christ said, I am not sent but to the house of the lost sheep of Israel, which includes men of all nations, but not every man in every nation.)

GAD.

Gad, a troop shall overcome him: but he shall overcome at last.

Gad is a typical lawmaker. The legislature is no doubt composed of all types of men: however, the laws made by men are so contradictory that the same law will convict one man for a certain crime and will acquit another for committing the same offense. The laws of men are so muddled that they are a mockery to the things which they are supposed to uphold.

Man-made laws take into consideration a man's social standing. If he be a man of means he may be ever so guilty, but the laws of man will free him if there is a loophole large enough for a fly to pass through in the law, he can be freed by it. The only time that a man of means is convicted for any kind of crime is when it is so crude that the public opinion is against him being freed. But not so with the man of no affairs, the same law which frees the big man will convict the small man with perfect ease. It was the custom in the days when Jacob lived, that a man could have as many wives as he chose. It was also the law for men to have issue by slave women. However, this in no way changed the status of the woman. So much for the laws of so-called uncivilized man. That this law was contrary to the laws of God cannot be disputed, and that the women of that time were not all too ignor-

ant to know that they were wronged is shown by the attitude of Hagar, the Egyptian maid of Sarah, wife of Abraham.

When this slave woman had conceived by Abraham she hated both him and his wife. And Sarah said to Abraham, My wrong be upon thee: I have given my maid into thy bosom and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

The law which offers no solution to a problem is as bad as no law at all: the laws made by men are no laws at all, and make the real law of God of no effect. In olden times it was man's privilege to beget children by slave women (or any other woman whom they chose). However, the law provided for these children and for the woman. The fathers were honest enough to acknowledge the children as their own. Today men have reached the pinnacle of civilization—so they say—and we find the maternity homes full of women and girls with children whom the fathers do not care to own as their children. If a man is convicted for ruining a young girl, and this in no way regains for the girl the respect which he has robbed her of, but if he has been sent to prison it makes the woman's lot harder to bear, for many people do not forgive a woman for sending a man to prison for ruining her. Many blame the woman as much as they do the man.

It is incredible that men of so-called intelligence fail to deal with the cause of this deplorable condition. The time is passed when men can truthfully say that they are intellectually superior to women, and since this is true, there must not be two codes for the two sexes, but men must be taught that they are more to blame for these conditions than women are. Sending men to prison is no solution to this evil. In 1920 there is said to have been over twenty thousand high school girls ruined in the United States of America, and no doubt there are many others of whom we know not.

Any man who begets children by a woman, if he is the right kind of a man, will wish to do the right thing by her and his children. Now if a man be void of these principles he should be told his duty, and if he failed to perform it he should be subjected to a surgical operation for the removal of those organs over which he has lost control, RIGHTLY.

If the honour of a man cannot be appealed to, then he is not made right, for any time that the mind of any man cannot control the deeds of his body and guide him rightly he is made wrong.

The Scriptures teach that if a man look on a woman to lust after her he hath already committed adultery in his heart.

And if thy right hand offend thee, cut it off and cast it from thee, for it is better and profitable for thee that one of thy members perish, and not that thy whole body shall be cast into hell. St. Matth., 5:28:30.

After these organs are removed it may be possible to talk to the mind of the creature and teach him how to be useful otherwise. And this course no doubt should lessen the evil in both ways, less children which are not desirable to their parents and less men in prison to be supported by the taxpayers. And such men are of no service to the commonwealth.

Man-made laws have begotten many evils. Think how ridiculous our so-called civilization is when a woman is taking a great risk when she permits her young daughter to go alone in the streets in broad daylight, for fear that she will be attacked, not by a wild animal, but by this great creature whom we are told is superior to all of the creatures which God has made—MAN.

If anyone speak of improving the manner of men's government and points out the errors of the same, those suffering from "Chronic Politicalism" will see to it that he who dared to speak shall be cast into prison and held there under one of the many so-called laws prohibiting freedom of speech.

Every one with common sense knows that every country must have its established form of government. Any one with sense also knows that there is room for much improvement in the best of man-made governments.

The laws of men are manifested in all of the walks of life. They are visible at man's birth and in his birth, and throughout the walks of life, and wherever they are found there also is found corruption.

Look at the world today, and its fruitage of man-made laws: What nation is there of today that can truthfully say that their hands are not dripping with the blood of their fellow human beings?

I said in mine heart concerning the estate of the sons of men, that God might manifest them: that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth the beast; even one thing befalleth them: as the one dieth, so dieth the other: yea, they have all one breath, so that man hath no pre-eminence above the beast: for all is vanity. Eccles. 3:19-20.

The sons of men (worldly men with ungodly passions) and the sons of God are not the same: the sons of men are born after the will of the flesh, and these are not God's seed: and God has let them have their own way to convince them that they are beasts. For if men are intelligent they can sit down and reason things out and not have to murder one another, as they are doing today. The grave is the last of the dead, but the works of the righteous live after them.

ASHER.

Asher his bread shall be fat, and he shall yield royal dainties.

Bread in this instance means environment and not literal food alone.

Christ said when on earth teaching men, Unless ye eat my flesh and drink my blood you have no life in you. St. John 6:53.

Jesus was speaking from a spiritual sense. Unless men ate the knowledge of what he taught with the mouth of their minds, they had no life in them.

So Asher's bread is the bread of wordly greatness, but not spiritual greatness.

There are lawful and unlawful thieves, according to man-made laws.

God's laws say that a man shall not steal. And Christ said that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Matth. 19:23-24.

Moreover, the profit of the earth is for all: the king himself is served by the field. Ecc. 5:9.

Go to now you rich men, weep and howl, for your miseries shall come upon you.

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have reaped treasure together for the last DAYS.

Behold, the hire of the labourers who have reaped down your field, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabboth.

Ye have lived in pleasure in the earth, and been wanton; ye have nourished your heart as in the day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and later rain.

Be patient and establish your hearts: for the coming of the Lord draweth nigh.

Grudge not one against another, brother, lest ye be condemned. Behold the judge standeth at the door.

Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction and patience.

Behold, we count them happy which endure. Ye have heard of Job, and seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. James 5:1-11.

The great light of knowledge that is dawning over the whole earth is making men consider that they have of themselves caused others to oppress them, and men are learning the truths that Christ taught while on earth.

The Spirit of the Lord is upon me: because the Lord has anointed me to preach good tidings to the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn:

To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of

praise for the spirit of heaviness: that they might be called the trees of righteousness: the planting of the Lord, that He might be glorified. Isa. 61:1-3.

The knowledge that men of all nations are in possession of today is the truth that Christ came to teach men, and it is alive forever more. It has been as it were dead, but behold, it is risen and is breaking men's chains everywhere, the chains of ignorance.

For the sake of Zion (the Church of God) I will not hold my peace, and for Jerusalem's sake (Jerusalem means the church under the rulership of Christ, which is many branches, but one body) I will not rest, until the righteousness thereof go forth as brightness, and salvation thereof as a lamp that burneth.

And the Gentiles (the sinners of all nations) shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isa. 62:1-3.

The sinner will see how precious Jesus is to save them from their sins, when the principles that Jesus taught are upheld in the church, and when the devil no longer has any part in the church.

Christ showed who He is. Who is this that cometh from Edom, with dyed garments from Bozar? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Isa. 63:1.

The contention of one denomination, that they are right because theirs is the oldest denomination, and the lack of unity from so many sources that the sinner does not know which is right and stays away from all, will be done away with when Christ is revealed and Satan exposed. Jesus is en route to earth through the channel of men's hearts, minds, spirit (the thoughts) and deeds.

NAPHTALI.

Naphtali is a hind let loose; he giveth goodly words.

Naphtali represents the type that is gifted with an oily tongue, an orator so-called.

The world could have gotten along very well without the professional orator: oration and earnest endeavour are like quality and quantity, rarely ever found together.

These are murmurers, complainers, walking after their own lusts; and their mouths speaketh great swelling words, having men's persons in admiration because of advantage. Jude 1-16.

They have the advantage of the average man, because while he is working they are studying how to become more eloquent.

Paul, the Apostle of Jesus Christ, was a man of much learning, yet all of his discourses are very simple. He knew that there should always be people of small book learning, and his desire was not to show how much book learning he possessed, but how sweet the knowledge of Jesus Christ is to those that know Him. Great words are used by any public speaker to show how learned he is in books.

The devil is the author of everything which is done so that the common man cannot understand it. God made all things plain and simple. Christ, who represented God, the Creator of all things, used only the simplest language in all of his teaching. Paul said, Brethren, when I came to you, I came not with excellency of speech nor of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus and Him crucified. 1 Corinth. 1:1-2.

Great swelling words to a man of small book learning, or no book learning at all, is like sitting a working man down to a meal of cream puffs and lady fingers. This kind of meal will fill him up, but it will leave him still hungry.

And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the spirit and of power.

That your faith should not stand in wisdom of men, but in the power of God. 1 Corinth. 2:4-5.

In the country that is said to be the most enlightened people on earth, which is America, there was said to be at the commencement of her entrance into the war millions of children of school age which knew not how to read nor write.

We are informed according to the report made by the House Committee on Education that the United States is occupying ninth place, with most of the civilized world ahead of us in education. This is a recent report.

Now it is easy to see that these conditions cannot be overcome to any great extent in a short time.

And the minister which is called to preach will know these things, for God will teach him how to preach His Word.

If any man speak, let him speak as the oracles of God; if any man minister, let him do as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom praise and dominion forever be. Amen. I Peter, 4:11.

He whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. St. John 4:34.

St. John is another example of the ministers of Christ, as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. St. Mark 1:2.

Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. St. Matth. 11:11.

And Moses said unto the Lord, I am not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant; but I am slow of speech and slow of tongue.

And the Lord said unto him, Who hath made man's mouth? Exodus 4:10-11.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Deut. 34:10

The time is at hand when the servant of God must overcome self and think only of magnifying God, both in deeds and thoughts.

JOSEPH.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made

strong by the hands of the mighty God of Jacob. (From thence is the shepherd, the stone of Israel.)

Even by the God of thy Father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under blessings of the breasts, and of the womb: The blessings of thy father have prevailed above my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the head of him that was separated from his brethren.

Joseph was born to Jacob by Rachel. God remembered Rachel, and God hearkened to her and opened her womb, and she conceived, and bare a son; and said, God has taken away my reproach. And she called his name Joseph and said, The Lord shall add to me another son.

When Rachel saw that she bare Jacob no children, Rachel envied her sister; and said to Jacob, Give me children, or else I die.

And Jacob's anger was kindled against her, and he said, Am I in God's stead, who hath withheld from thee the fruit of thy womb? And Rachel considered Jacob's suggestion, and she asked God to bless her with children, which are God's greatest gifts to mankind. It is not God's plan that any woman be barren. When God said to mankind, Be fruitful and multiply and replenish the earth, God included all female creatures as well as males, so if women do not bear children they should not consider themselves to be barren by nature. For God is Nature. But they should pray without ceasing, to know the reason why they do not bear children. Rachel was not perhaps as righteous as she should have been, and God no doubt waited until she was ready to ask for a child from a natural desire. Jacob was the father of many children, but God wanted to give him a son that should represent Israel, which means God's son. Rachel was Jacob's choice of a wife and they loved one another, and God blessed them with one son that was worth all of the rest of Jacob's children. However, she wanted other children, because Leah, her sister, was the mother of many children. There are many men born into the world, and as was in Jacob's family so it is with the world

of men, out of every twelve born one has the qualities of a man, is a man in every sense of the word and viewpoint.

And there followed Him a great company of women and people, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck, for if they do these things in a green tree, what shall be done in the dry? St. Luke 23:27-31.

For the day of the Lord is near upon all the heathen: as thou hast done, it shall be unto thee: thy reward shall return upon thine own head.

As ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and they shall swallow down, and they shall be as though they had not been. Obadiah 15:16.

For every tree that my Heavenly Father hath not planted shall be rooted up.

Jacob said in blessing Joseph, The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills. They shall be on the head of Joseph, and on the head of him that was separated from his brethren.

God revealed to Abraham that he would give to his seed an everlasting possession, which were and are the seed of Isaac, those of the Christ mind, those who do and think as Christ taught.

Neither, because they are seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is they which are children of the flesh: these are not the children of God: but the children of promise are counted for seed. Romans 9:7-8.

And Isaac also blessed the seed of Jacob with the promise of the world in time.

Jacob, in blessing Joseph, said (he represents the seed of promise and their estate in the world after the final judgment of God upon the wicked), I have learned more of God than my fathers knew of him, and God has revealed to me that

He will give to the Christians the earth: emphasizing the promise that Isaac made to him, when he said to Jacob, in blessing him, And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayst be a multitude of people;

And give thee the blessing of Abraham, to thee and to thy seed with thee; and thou mayst inherit the land wherein thou art a stranger, which God gave unto Abraham. Gen. 28:3-4.

Of the same seed St. John of the Revelations said, And I heard the number of them that was sealed: and they were sealed an hundred and forty and four thousand of each tribe of Israel, of Judah unto Benjamin were sealed.

I beheld after this a great number which no man could number of all nations and kindreds, and peoples, and tongues stood before the throne, and before the Lamb, clothed in white robes and palms in their hands. Rev. 7:4-9.

The true Christians are today marching into the land of promise which God sware to give to the seed of Abraham.

For when God made promise to Abraham, because he could sware by no greater, he sware by Himself.

Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

For men verily sware by the greater: and an oath for confirmation is to them the end of all strife. Heb. 6:13-16.

Men settle all claims in law through witness. If any man claim that which is in the possession of another, witnesses are called to decide the issues.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which He has testified of His Son.

He that believeth on the Son of God (actively) hath the witness in himself, and he that believeth not God hath made him a liar; because he believed not the record that God gave of His Son.

And this is the record that God hath given to us eternal life, and this life is in His Son. 1 John 5:9-11.

The true Christians are witness that God is faithful, and they are marching into the land of promise, by establishing the kingdom of Christ by doing good deeds.

BENJAMIN.

Benjamin shall ravin like a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Benjamin represents the type which is a hypocrite by birth and profession. We find him in all of the walks of life. A hypocrite is all of the types which we have described in one person or one body. There are people which make a practice of deception. They seem not to be capable of being honest. Hypocrisy is, of course, the imitator of the genuine, without being so. Nothing is more disagreeable than the person who pretends to be something which he is not.

Rachel said when Joseph was born, The Lord shall add to me another son. It was her ambition to have as many children by Jacob as did her sister Leah. Not that she was so fond of children, for her record does not show other than that she envied Leah because she had children by their husband and Rachel was not very fruitful. And so she said at the birth of Joseph, The Lord shall add to me another son, and Benjamin was the imitation of the real Joseph, without being so in reality. And it came to pass when her soul was departing (for she died), that she called his name Ben-oni: he was a child of sorrow; but Jacob called him Benjamin.

He is found among the crooked classes, judges, merchants, office seekers, etc. All manner of hypocrisy shall utterly perish from the earth.

These are the twelve different types of people which are in the world. However, one person may represent more than one type. For instance, a man may be a murderer and a thief and a hypocrite. We are going to deal with the hypocrite more fully further on.

THERE IS ONE LAWGIVER WHO IS ABLE TO SAVE AND DESTROY.

Men's laws are the cause of the different types of mankind which live in the world. God made man for the purpose of developing the earth, and it is the Spirit of God which causes man to desire to be progressive. But instead of teaching men to be governed by principle, man teaches that men are great according to the amount of worldly goods they are able to gain.

All have not the ability of gaining on their merits, and so they will gain any and every way. The desire for supremacy is the spirit of the devil. The ambition to gain from a worldly viewpoint is not according to the teachings of God.

For no other foundation can man lay than that is laid which is Jesus Christ.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall declare every man's work of what sort it is. I Corinth, 3:11-13.

Let the Christians beware of worldly works and lusts. As ye have therefore received Christ the Lord, so walk ye in Him: Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and the traditions of men and not after Christ.

For in Him dwelleth the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power. Col. 2:6-10.

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be. Yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth and shall delight themselves in the abundance of peace. A little that the righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. Psalm 37:9-10-11-16-17.

Mortify therefore your members which are upon the earth: fornication, uncleanliness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

For which things' sake the wrath of God cometh on the children of disobedience: But now ye also put off all of these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of Him that created Him:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, long suffering.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all things put on charity, which is the bond of perfectness.

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Coloss. 3:5-14-25.

(Let the churches throughout the land consider these things. As leaders of men how are you going to teach the brotherhood of mankind, and the Fatherhood of God? when you practice in your churches discrimination because of the color of the skin? What difference does the color of the skin make if all men have the mind in them to do right, and put that mind into action? How much longer do men who claim to be representing Christ intend to preach one part of the scriptures and leave out another portion just as vital to the gospel of Jesus Christ?)

JUDGMENT BEGUN AT THE HOUSE OF GOD

For as I passed by and beheld your devotions I found an altar with this inscription, "To the Unknown God." Whom therefore ye ignorantly worship, him declare I unto you. Acts, 17:23.

The barbarians boldly wrote this inscription on their altars because they were ignorant and knew no better: But today the same inscription is written upon the altars and the hearts of those who claim to be enlightened as to the real meaning of the scriptures. Men who claim to be intelligent, men that are the bishops of the church stand up in conference and say that the time is not ripe for unity of dark and light skinned brethren in the cause of Christ. In attitude this is saying even plainer than words that the churches are worshipping an unknown God.

But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. St. John, 4:23:24.

God is the mind of all goodness. And he seeks those to worship Him in like manner. God made the world and all things therein, seeing that He is the Lord of heaven and earth dwelleth not in temples made with hands.

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the bounds of their habitation;

Forsomuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold and silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.

Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised him from the dead. Acts, 17:23:31.

WHAT IS A GREAT NATION, WHAT SHOULD BE ITS STANDARDS?

The only reason that any nation on earth today can give for claiming to be greater than the other is to be measured in dollars and cents, not righteousness. The American people lay claim to having invented two-thirds of the great inventions of the world in the past fifty years. She has claimed to have produced more gold than any other country in the last few years. But do the people of American consider that they are able to produce more gold than other countries because God has revealed the hiding place of more gold to this people than He has to any other nation? The record that Americans should hold they fail to hold: and from the great natural resources that bless this country Amercians should be the most religious nation on earth. She should be in the position to say to other countries that are not supposed to be as far

advanced as she in civilization, Look at the manner in which we deal with all problems pertaining to the government of our country, and the welfare of every subject.

Let the American people consider that they sent into the recent war many young men who were born in this country, and they were as ignorant as those found in any other so-called civilized country, and the people of those countries were not blind to these facts.

Hence the opinion that we are lovers of gold and silver, she speaks of greatness from a commercial, and from an ingenuity point of view, then put into practice acts of cruelty against some of her subjects that rival any of the acts of the barbarians.

If Americans are the most civilized people on earth, let them not speak of civilization from a commercial viewpoint. We ought not to think that the Godhead is like unto gold and silver, etc., graven by art and man's device.

Though I speak with the tongues of men, and of angel's and have not charity I am become as sounding brass, or tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 1 Corinth, 13:1-3.

Judgment has begun at the house of God, the church must teach unity by example. It is the desire for supremacy which makes one nation claim to be greater than the rest. In ancient times the Jews claimed that they were the only people which were chosen of God. And this theory caused much confusion, among nations, Abraham's seed are all nations of men. And that same spirit of the devil is working in the world today and has blinded men until they seek for supremacy above everything else.

Now that the devil has served his mission, we mean to say that the Christians can see what a hold that the evil spirit of seeking to be supreme has brought the world to, God is calling Christians to unity.

The church is the body of Christ, and there must be unity in the churches first. Jesus said, Every plant which My heavenly Father hath not planted shall be rooted up. St. Matth., 15:13.

Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created. Rev. 4:11.

God is taking over His great kingdom to Himself, and the world is being judged in righteousness, and every thing which is not in accord with the precepts of Jesus Christ must fall.

Christ is coming again to earth, and we shall see Him as He is, which is not as some think that Christ's second coming shall be in an earthly body.

But the world shall see that the thing which the world lacks to have peace is the Christ mind. For we can see that the world today is very productive, and very fruitful. But men everywhere are ready to drink one another's blood, so we need Christ in the hearts of men, for there is nothing which can save the situation but He.

Now there is about one minister out of every one hundred which Christ has ordained to preach. Many are called, but few are chosen.

On the issues of the day the church is very placid. Never in the history of the church has she been so quiet, where are the brethren on the issues of the day? Will they have to be called as they were when Christ rose from the dead? Every true Christian is aware of the unsettled condition which obtains in the world today and its significance should be taught sinners.

And when Israel had finished blessing his sons. And by blessing them we mean that he pointed out to them their faults, which is the greatest blessing one person can bestow upon another. For God said to Cain, if thou do not well it is because sin lieth at the door, and unto you is his desire and you shall rule over him, so if we do not obtain the things of this life which we desire, it is because that we do not seek after them in the right manner.

It is remarkable, but true, that very few people can be told of their faults, the sinner can be told of his faults much better than many of the so-called Christians; few so-called

saints can be told of their faults. And fewer still can see them.

And God gave the commandment to the seed of Israel that each man should marry one of the women of their own family because it would not be a desirable thing for a woman of the type of Joseph to marry a man of the type of Levi. When God spoke of the marriage of the daughters of Israel to men of their families he meant of their types, and not that the women should marry their own men of their families.

This remarkable family of Israel's were in Egypt at the time of his death, and when they returned from his funeral the brethren of Joseph saw that their father was dead and so they were afraid that Joseph should hate them for the wrong which they had done to him.

And so they sent a messenger to Joseph to ask him to forgive them their sin against him, saying that their father had told them to ask for forgiveness. And they came and fell down before his face, and said, We be thy servants, and Joseph wept when he saw them.

And Joseph said to them, Fear not for am I in God's stead. And he told them that they meant to do evil, but God meant it for good to save much people as they knew that day.

And he promised to care for their families and spoke kindly to them.

And Joseph and his brethren dwelt in Egypt and he died there, but he made them promise that they should bring his bones into the land which God had promised to give the seed of Abraham and Isaac.

And he died in Egypt and his brethren embalmed his body and put it in a coffin and buried him in Egypt.

And all of that generation died, and Pharaoh also died and there came a new king which knew not Israel.

EXODUS

ISRAEL'S SEED OVERSPREAD ALL OF THE EARTH

Now these are the names of the children of Israel that came into Egypt: every man and his household came with Jacob.

Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. All the souls

that came out of the loins of Jacob were seventy souls: for Joseph was already in Egypt.

And Joseph died and all of his brethren, of his generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and the land was filled with them.

Now the king that lived in the day of Joseph died and the new king did not know the Israelites nor Joseph.

And he said unto his people, Behold the people of the children of Israel are more and mightier than we.

Come let us deal wisely with them; lest they multiply, and in time they might join our enemies and fight against us and get out of the land.

And so they set over them hard taskmasters to afflict them with their burdens.

And they builded treasure cities for Pharaoh called Pithom and Raamses.

But the more that the Egyptians afflicted the Israelites the more that the Israelites multiplied, and they made them serve with rigour.

And their lives were made bitter with hard bondage, and they were made to make brick and mortar, and do all kinds of hard service in the field.

And the King of Egypt spoke to the midwives of the Hebrews and said to them, When ye do the office of a midwife to the Hebrew women and see them upon the stools; if it be a son, then shall ye kill him: but if it be a daughter then shall she live. But the midwives feared God, so they did not do as the king had commanded them, but they saved the male children also.

And the king called the midwives and said to them, Why have ye saved the male children? And the women said, Because the Hebrew women are more active than the Egyptian women and they are delivered of their children ere the midwives come in unto them.

And because the women feared God more than the king, God dealt well with them, and God gave them houses. And the people multiplied and grew to be a very great people.

And Pharaoh charged the people that every son born they should cast into the river, but they should save the daughters alive.

And there went a man out from the house of Levi, and he also married a wife of that branch of the family. And in the course of time they had a son born to them.

And they hid him for three months, for they saw that he was a goodly child. But when he began to get too large to hide, they decided to cast him into the river in such a manner that he should not be drowned. So his mother took bulrushes and slime and mixed them together and made an ark of them, and put the child into the same and laid it by the river brink.

And his sister stood afar off and waited to see what would be done to him.

And soon the daughter of Pharaoh came down to wash herself in the river and her maids came with her. And as she walked along the river side she saw the ark and she sent the maids to bring it to her.

And when she had opened the basket, she saw the child: and the baby was weeping, and she had compassion on him, saying, This is one of the Hebrew's children.

And God made the sister of the baby think to ask the king's daughter if she desired a nurse for the child, and the woman said, Call one and the girl called her mother. And the daughter of Pharaoh said to her, Take this child and nurse him for me and I will give thee thy wages.

And the child grew and she brought him to Pharaoh's daughter, and he became her son.

And she called his name Moses, because she had taken him from the water.

And in a course of time when Moses had grown to manhood, he went one day and saw the burdens that the Hebrews had to bear. And he spied an Egyptian smitting a Hebrew, one of his brethren.

And he looked all around, and when he saw that there was no one in sight, he killed the Egyptian and hid his body in the sand.

And the next day he went out and he saw two Hebrews, fighting one another, and he said to them, Why are you smitting one another? ye are brethren.

And one said to him, who made you a judge and a prince over us? Do you intend to kill us as you did the Egyptian?

And Moses was afraid, and said surely this thing is known. And when Pharaoh heard about it, he sought to slay Moses, but Moses fled and dwelt in the land of Midian. (Note.—Moses was of the tribe of Levi.)

Now the priest of Midian had seven daughters, and when they came to water their herds the shepherds drove them away. So Moses helped them to water their herds. And when they came home their father, who was named Reuel, said to them, How is it that you are come so soon today? and they told him of the Egyptian that had helped them. And their father asked them why they had not brought him, and given him food?

And Moses was content to dwell with the man, and he gave him his daughter Zipporah.

And in time she borne him a son, and they named him Gersham: for he said, I have been a stranger in a strange land. And in the course of time the King of Egypt died, and the children of Israel sighed because of their hardships.

And God heard their groaning, and he remembered His covenant to Abraham, and with Isaac and Jacob. And God looked upon the children of Israel, and God respected them.

Now Moses kept the flocks of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back part of the desert, and came to the mountain of God, the Mount Horeb.

And the angel of God appeared to him in a flame of fire out of the midst of a bush; and he looked and the bush burned and the bush was not consumed by the fire.

MOSES IS DEFINITELY CONVERTED

And Moses said, I will turn aside and see this great sight why the bush is not consumed. And when the Lord saw that he turned aside to see why the bush was not burned, He called to him, out of the midst of the bush, and said, Moses, and he said, Here am I. And He said to Moses, Draw not nigh hither: for the place whereon thou standest is holy ground.

Moreover, I am the God of thy father, the God of Abraham and Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people in Egypt, and have heard their cry by reason of their

taskmasters: for I know their sorrows. And I have come down to deliver them out of the hand of the Egyptians, and bring them into a good land and a large land, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now therefore, behold the cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee to Pharaoh, that thou mayest bring my people out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt.

And He said certainly I shall be with thee and this shall be a token unto thee that I have sent thee. When ye have brought forth the children of Israel out of Egypt, ye shall serve Me in this mountain. And Moses said to God, Behold when I come to the children of Israel, and say to them, the God of your fathers sent me unto you, and they shall say unto me, what is His name, what shall I say unto them?

And God said to Moses, I Am that I Am: Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

And God said unto Moses, moreover, Thus shalt thou say unto the children of Israel: The Lord God of your fathers, the God of Abraham, Isaac, and the God of Jacob, hath sent me unto you, this is my name forever, and this is my memorial to all generations.

And God sent Moses to gather the elders of Israel together and tell them that the God of Abraham, and Isaac, and the God of Jacob, has appeared to you, and said, I have visited you and seen that which is done to you in Egypt; and that I have said that I will bring you up out of Egypt, unto a land which flows with milk and honey.

And God said to Moses, They will hearken to thy voice and thou and the elders shall come to Pharaoh, and say unto him: The Lord God of the Hebrews hath met with us, and now we pray thee let us go three days' journey into the mountains that we may sacrifice to Him.

And I am sure that the King of Egypt will not let you go, no, not by a mighty hand.

And I will stretch forth my hand and smite Egypt with all of my wonders, which I will do in the midst thereof: after that he will let you go.

And I will give this people favor in the sight of the Egyptians, and when ye go ye shall not go empty.

But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of gold and silver, and raiment: and ye shall put them upon your sons and daughters, and ye shall spoil the Egyptians.

Moses answered the Lord and said, But behold the children of Israel will not believe me nor hearken to my voice: for they will say the Lord has not appeared to thee.

And the Lord said to Moses, What is that in thy hand? And he said, A rod. And He said, cast it on the ground, and he did so, and it became a serpent; and he fled from it.

And the Lord said to him, Moses put forth thy hand, take it by the tail, and he did so and it became a rod in his hand.

That they may believe that the God of Abraham, and the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said to him, Further more put thy hand in thy bosom. And he put his hand into his bosom, and it became leprous as snow. And He said put thine hand again into thy bosom, and he put his hand into his bosom again, and when he plucked it out it was as his other flesh.

And the Lord said to Moses, If they will not believe the first sign, and will not hearken to thy voice, then shall ye show the second sign, and if they will not hearken to the latter sign, then shall ye take water from the river and pour it upon the dry land and it shall become blood.

Moses said to God, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.

And the Lord said to him, Who has made man's mouth? or maketh the dumb, or the blind, or the deaf, or the seeing? Have not I, the Lord?

Now therefore go, and I will be with thy mouth and teach thee what thou must say.

And Moses said, O my Lord, send, I pray thee, by the hand of him whom thou will send.

And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well, and also he cometh forth to meet thee and will be glad in his heart when he seeth thee.

And God told Moses that he should teach Aaron what to say, and that Moses should be as God unto Aaron, and that Aaron should be to Moses the same as a mouth, and Moses said to Jethro, his father-in-law, let me go I pray thee, to my brethren in Egypt and see if they are still alive, and Jethro said go in peace, and the Lord said to Moses in Midian, go to Egypt, for all the men that sought thy life is dead.

And Moses put his wife and his children upon camels and they started for Egypt.

And the Lord said to him, See that thou do all the wonders that I have shown to thee before Pharaoh, but he will not hearken unto thee, for I will harden his heart. And thou shall say to Pharaoh, Thus saith the Lord, Israel is my first born. Let him go that he may serve me.

And I say unto thee, Let my son go, that he may serve me, and if thou refuse to let him go, I will slay thy son, even thy first born.

And it came to pass that as he was in the way by the inn, that the Lord sought to slay him. Then Zipporah took a sharp knife and cut off the foreskin of her son, and cast it at the feet of Moses, and said, Surely thou art a bloody husband to me.

So he let him go, and she said, A bloody husband thou art, because of the circumcision.

And the Lord sent Aaron into the wilderness to meet Moses. And he went and they met in the mountain of God, and they kissed one another. And Moses told to Aaron all the words that the Lord had said to him.

And Moses and Aaron gathered together all the elders of the children of Israel.

And Aaron spoke all the words that the Lord had said to Moses, and he did all the signs in the sight of the people.

And when the people knew that the Lord had visited them, they bowed their heads and worshipped.

OPPRESSION MAKES PEOPLE THINK, WISELY OR OTHERWISE.

Pharaoh said to his people, Behold the children of Israel are more and mightier than we. Come and let us deal wisely with them, lest they multiply and it come to pass that they may turn against us, and should we go to war they may help our enemies, and be free to go where they choose.

And so they set taskmasters over them, and they afflicted them with hard burdens, and they builded treasure houses for Pharaoh.

The oppression of one nation by another, or we may say that the enslaving of a weaker nation by a stronger nation is an old occurrence, and yet in this day of enlightenment we find the same practice in existence.

The heathens held one another in bondage, but they were honest enough to say that they did so for gain. But in this day of enlightenment we hear one nation claiming to be holding another nation in bondage because said nation is too ignorant to be allowed self-government.

The person that is capable of thinking wonders how this can be, for we have no record of any nation holding another in bondage for hundreds of years, but that the nation so held not only learned the virtues, but their vices also.

Now it is a fact that affliction does one of two things for any nation, or an individual: it either breaks them or makes something out of them.

So if a people have been held in bondage hundreds of years and have not learned from their superiors the art of self-government, we think that they are either too ignorant to learn anything, or else their superiors do not know very much along this line. So in either case they should be given a chance at self-government.

The children of Israel grew the more that they were afflicted, and the Egyptians were not pleased at this condition.

The Irish under the yoke of the British have grown to be a great nation, and they have come to the conclusion that they want to govern themselves, and they will.

And when the children of Israel called upon God, the God of their fathers, He heard them, and sent Moses to lead them out of the house of bondage.

As we consider the mixed multitude of people that are in the world, by this we mean to say that men are found in all of the mental stages that go to make up the twelve types of the children of Israel. When we consider that these people are all over the world no other condition than slavery could exist. By this we mean to say that men cannot be made free men until their minds are made free, and the only thing which seems to free the mind of the average human being is affliction. Strange as it may seem, human beings do not think seriously until hardships overtake them. No, not one out of a hundred does.

Now Israel was greater than the Egyptians in numbers, but God did not call upon them to kill the Egyptians, but in a peaceful manner they were commanded to go out of Egypt. Slavery is contrary to the laws of God, for He commanded men to love one another. Nevertheless, He has suffered it to be so that men might see that knowledge is the only thing which makes a man or nation superior to another. For knowledge is the gift of God. Every nation in the history of the world has had to break the yoke of slavery from their necks at some time in their history. I speak of those who are free.

God said to Rebekah when he explained to her the cause of her distress during pregnancy, that two nations of people were in her womb, and the one people should be stronger than the other, and the elder should serve the younger.

As we have said before, God made mankind equal and free, but man in his own wisdom has begotten his offspring in the likeness of his own imagination, and so we find men of strong intellect physically weak, and vice versa. And so it is not possible for these two forces to work in harmony.

God said that the elder should serve the younger. This means that the nation which is first established shall serve the weaker nation. But the desire to be supreme has made men misinterpret what God said. The Great nations of the world have not sought to train small nations from any humane standpoint, but they have trained them as servants and taught

them things as servants that they would not have taught them under any other circumstances.

When God spoke to His servant Abraham, saying, Know for sure that thy seed shall be a stranger in a land which is not theirs, and they shall serve as servants that great nation, God knew the quality of the children that should be born of the seed of Abraham. God did not institute slavery, but God instructed men how to free themselves from slavery. Slavery of all kinds is the fruit of sin.

God also promised to bring the seed of Abraham out of Egypt with great substance. And this was done to prove to the world that God will in His own time give to those who have toiled and have endured hardships the fruit of their labour.

And God shall destroy the wicked out of the earth just as He did the Egyptians. And God shall destroy the wicked by His own hand; that is, He is not asking the Christians to indulge in any violence.

I have scanned the annals of the nations of the earth, and I am unable to find any sane reason why any great nation seeks to hold another nation in bondage when it becomes apparent that the nation so held desires to be free.

It is not possible to make slaves of people unless they want to be slaves. By this we mean to say that affliction does one or two things for a nation or an individual, it makes him or it breaks him. If a nation has the makings of anything good in it, affliction is to it what fire is to gold, it purifies it. When men are under the government of God they desire to serve one another from a natural desire. And when they so desire to be free, it is not possible to govern them.

GOD RESISTETH THE PROUD AND GIVETH GRACE TO THE HUMBLE.

As a leader of the children of Israel, God did not choose a man of worldly wisdom, but God chose a man who had the qualities of a natural leader, which are, first of all, gentleness (and firmness), and, too, Moses did not know so much that God could not tell him anything, yet Moses was learned in all the wisdom of the Egyptians.

His record, however, shows that in all things he knew that he was nothing. And so God chose him to bring to naught the wisdom of Egypt.

The thing which men call wisdom consists of the amount of worldly goods which a man may accumulate. Men judge wisdom in dollars and cents.

We have already pointed out what is the meaning of eternal life. The body and soul, (seed), and the spirit or mind are immortal if they are good. The body will duplicate itself if it is good in its seed. If men are good they can beget children, either spiritually or physically. We can inspire men by our good deeds, and this is begetting them spiritually. Both are the works of men by the power of God.

To the man of unlimited wealth this kind of talk seems foolish. Anything which teaches the brotherhood of man and the fatherhood of God, is called Socialism or some of the isms by the sons of men.

For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God.

The cross of Christ means that all men shall be up, and no man down. Jesus said to His followers, If I am lifted up from the earth I will draw all men unto Me.

For it is written I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent.

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? (Note—Consider the mess that the wise men have made of the world.)

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ, unto the Jews a stumbling block, and unto the Greeks foolishness.

But unto them who are called, both Jews and Greeks, Christ the power of God.

Because the foolishness of God is wiser than men: and the weakness of God is stronger than men. (God is not foolish, but if men think so, God is the strongest.)

For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called.

But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty.

And the base things of the world, and the things which are despised, hath God chosen, yea and the things which are not, to bring to naught the things which are: That no flesh should glory in His presence.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. (Christ begat us through the mind.)

That according as it is written, he that glorieth, let him glory in the Lord. 1 Cor. 1:18-31. (Let us glory in all men having a righteous mind.)

It is man's greatest ambition in life to be in the position where men look up to them. Nothing satisfies men's vanity more than to have men look up to them. And in order to gain the position where men look up to them, they will do any and every thing. Men have from the days of Adam believed that this position can be gained by accumulating worldly wealth.

But when Christ came to earth He taught men that greatness comes not from the amount of wealth that a man may gain, but from the largeness of heart, and from the good deeds which man does as he passes through life. And indeed the man who is able to pass through this selfish world doing good in spite of the selfishness of human beings. Many of them or one may say that most of them are seeking to get the best of one another. The man who in the face of these conditions who is able to go forward in a godly manner, is the man whom God has given the power to live eternally in this world and the world to come.

It does not matter how much glory a man may gain because he has obtained much in worldly goods, those who are wise have chosen Christ above everything else.

And they which use this world, as not abusing it: for the fashion of this world passeth away. 1 Cor. 7:31.

Men hath nothing to glory in unless they glory in the Lord. For those who are supposed to be wise in this world

know not enough to choose the path that God has set before the world for men to walk in. Every wise man has sense enough to know that God has not and will not permit man to undo the work which God has made, and so when real wisdom was presented to the Jews, they stumbled over it.

Christ dying upon the cross did not teach all of the Jews that righteousness is immortal. And when the death of Christ was preached to the Greeks, which death means immortality to all good works, this sort of teaching was foolishness to the Greeks.

If men glory in their works let them glory in the Lord, for His is the mind.

Moses saw the affliction of the people after he had been sent to Pharaoh, so he asked the Lord why He had sent him to the people, and afterwards suffered them to be dealt with in such a hard manner. And God said to Moses, You shall see what I will do to Pharaoh.

And God also told Moses that He was the only God, and that He had promised the forefathers of the children of Israel that He would give them the land of Canaan.

And He said, I appeared unto them by My name of God Almighty, but by My name Jehovah was I not known to them.

And God again told Moses that He had heard the groaning of the children of Israel.

And God said to Moses, Say to the children of Israel, I will bring you out of Egypt with an outstretched arm.

And God said to Moses, Speak to the children of Israel and tell them that I will take them for My people and they shall know that I am the Lord their God, and Moses repeated these words to the children of Israel.

And God sent again to the king of Egypt, and said, Tell him to let the people go. And Moses said to God, If the children of Israel will not hear me, how then shall Pharaoh, who is of uncircumcised lips?

If those that profess to know God fail to recognize His words and obey His voice, how can the sinner that has no knowledge of God be expected to know His voice and heed His laws?

But God called Moses and Aaron, and gave them a charge to the children of Israel and to Pharaoh, and the charge was that they depart out of Egypt, and that Pharaoh allow them to do so, each man according to the heads of their families.

And when God said to Moses, Go to Pharaoh and say to him all that I have said to you, Moses answered, How shall Pharaoh hear me, who am of uncircumcised lips?

And God said to Moses, See, I have made you a God to Pharaoh: which means that Pharaoh looked upon Moses as something supernatural, because that God had prepared Moses to represent Him before Pharaoh.

And God sent Moses and Aaron to Pharaoh, and God said, Pharaoh will not hearken unto you, that I may lay hand upon Egypt, and bring out my armies with great judgment. And the Egyptians shall know that I am the Lord.

And they did as God had commanded them. And they were both men in the eighties at the time that God sent them to Pharaoh.

And God said to Moses, When Pharaoh shall say to you, Show a miracle, then shall you say to Aaron, Take the rod and cast it upon the ground, and it shall become a serpent.

So when they went to Pharaoh and did as He requested and cast down the rod before him, and it became a serpent.

Then Pharaoh also called in his magicians, and they did in like manner with their enchantments. For they every man cast down their rods and it became a serpent.

But Aaron's rod swallowed up the other rods.

And he hardened the heart of Pharaoh and he would not let the people go, just as the Lord said that he would not.

And God said to Moses, Go to Pharaoh in the morning when he goes out to bathe in the river and stand on the brink of the river and say to him, The Lord God of the Hebrews hath sent me unto thee, saying, Thou shalt let the people go that they may serve God, but thou hast not heeded the voice of the Lord.

Thus saith the Lord, In this thou shalt know that I am the Lord: Behold, I will smite thee with the rod that is in my hand upon the waters, and the river shall be turned into

blood, and the river shall stink and the Egyptians shall loath to drink of the water of the river.

And thus the first of the plagues was sent upon the Egyptians, and one after another came the different plagues upon the Egyptians.

And when the hail and lightning destroyed the labourers in the field, Pharaoh sent for Moses and said to him, Entreat the Lord, for I have been wicked, but God is righteous.

And when Moses had promised him that he would spread forth his hand to God as soon as the children of Israel had gone out of Egypt, and the hail and the thunder should cease, and the Egyptians should know that the earth is the Lord's.

And Moses did as he had promised Pharaoh that he would do, and the storm ceased.

And when Pharaoh saw that the storm had ceased he hardened his heart and would not let the children of Israel go.

After the many plagues that the Lord had sent upon Pharaoh had failed to change his heart, the Lord said to Moses, just before He sent the final plague upon the land of Egypt, This month shall be the beginning of the first month in the New Year.

And God gave Moses the command to speak to the children of Israel, and tell them that the tenth day of the month each man the head of the house shall take a lamb one for each house.

And if the family of one man was too small to eat the lamb, then let him and his neighbour take it together, according to the number of people that are in each family.

And the lamb shall be without blemish, and ye shall take it out from among the sheep or the goats, a male without blemish.

And God gave Moses the command that the lamb should be kept up until the fourteenth day, and then the whole assembly should kill it and eat it.

And God said to Moses that they shall take the blood and sprinkle it upon the two side posts of the house wherein they eat it.

And God gave the command how they should cook it. And God said, Ye shall eat the flesh in that night with unleavened bread; and with bitter herbs ye shall eat it.

And God gave them the commandment that they should roast the lamb whole with the legs and head upon it, and the remainder should be burned with fire and should not be left until morning.

And thus shall ye eat it, with your loins girded and your shoes on your feet, and your staff in your hand, and ye shall eat it in haste: it is the Lord's passover.

For I will pass through Egypt in the night and slay all the first born, of both man and beast, and execute judgment upon all of the gods of Egypt, for I am the Lord.

And the blood shall be to you a token upon the houses where you are, and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man shall eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this selfsame day I brought you out of Egypt: therefore ye shall observe this day in your generation by an ordinance forever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.

And ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for the elders of Israel, and said unto them, Draw out every man the head of the family, and take you a lamb, and kill the passover.

And Moses told them how to spread the blood upon the sides of the house, and he gave them the order not to come out of the house until the morning.

For, said he, the Lord will pass through the land of Egypt and when He sees the blood upon the lintel, and on the two sides He will pass over and will not allow the destroyer to come into your houses and destroy you.

And ye shall observe this thing for an ordinance to thee and to thy sons forever. It is a night to be observed unto the Lord for bringing them out of Egypt: and the children of Israel in all of their generations shall observe this day.

And God gave to Moses and to Aaron the order of the passover, There shall no stranger eat of it. (Note.—This simple feast was given to them as a reminder.)

But every man's servant that is circumcised shall eat of it.

But no foreigner or hired servant shall eat thereof.

And God said to Moses and Aaron, It shall be eaten in one house, and shall not be taken from house to house, neither shall ye break any of the bones thereof.

And God said when a stranger that was sojourning in the land desired to keep the passover let him be circumcised, and then he should eat of the passover.

One law shall be to him that is a stranger and to him that is home born.

And all that the Lord said to Moses the children of Israel did.

And it all happened the same day that they came out of Egypt, by their armies.

God made Moses to appear great in the eyes of Pharaoh. This was possible because that Pharaoh had not a right sense of what greatness really means, and so it is with men who can see anything great in the works that men make: that is, we mean to say that all the works that men make are by the greatness of God, for He has in all things prepared man to use as an instrument to perfect the works of God: which were made from the foundation of the world. All praise belongs to God. Praise Him for making it possible for men to

possess such knowledge as they are in possession of today, to make with their hands so many useful as well as wonderful things. And God prepared the lowly Moses to stand before the mighty king of Egypt and speak to him, that he might know that God does not consider any man as being great. And the Egyptians were made to know that God is not to be played with, for each time that Pharaoh failed to let the Israelites go, God sent a plague upon them. In the present day the world is full of different kinds of vermin, ranging in size from a gnat to larger that a common size dog, and these things destroy the life of the human family in many ways. The gnat, which is too small to eat the grain as does the larger species of his family, are said to carry a disease germ. The mosquito, which is so tiny that it can hardly be seen at twelve feet of distance, boldly enters the homes of men, and without their consent leaves with them, if not the germ of the many fevers which they are said to carry, an unsightly lot of little bumps, and he leaves them in the most conspicuous places, that all may see that he has been visiting. And if man wakens in the night to try and put one to flight, and one of these small creatures is able to keep the greatest man on earth awake at night if he be a light sleeper. Upon awakening to put him to flight he will fly out of reach, singing and no doubt laughing at what a poor creature man is after all. Farmers lose millions of dollars annually from the destruction of their crops caused by the many different kinds of vermin, and not only is the cost great from the destruction of crops, but many millions of dollars are spent buying different kinds of poison to feed these pests. Unless men continue to fight against these creatures, it would be impossible to raise any crops at all. Now this is indeed a most ridiculous predicament to find mankind in, for we are told that man is the most intelligent of all of God' creatures. Still, we find vermin from the smallest to the largest size outwitting man.

If a Christian discuss the situation and point out that God has caused these parasites to attack the work of man's hands because they are so wicked, the Christian who makes these remarks is considered to be foolish, and yet if these things are not sent to plague men what is their mission? For it is a fact that they do nothing but annoy mankind.

God said to Adam after he had disobeyed the commandments of God, Cursed is the ground for your sake: thorns and thistles it shall bring forth to you. And this is indeed a great thorn, for while millions of human beings are starving to death all over the land, the vermin are living upon the fat of the land.

And God said to Moses, I will send great plagues upon the Egyptians, that they may know that I am God and there is no other outside of Me.

The servants of Pharaoh said to him, How long shall this man be a snare to us? Let the people go, that they may serve their God. Knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were again brought before Pharaoh, and he said to them, Go and serve the Lord your God, but who is it that will go?

And Moses said, We will go with our young and our old, and with our sons and our daughters, with our herds; and in fact, he said that the children of Israel would go with everything that belonged to them.

And Pharaoh's heart was hardened, and he said to Moses, See my face no more, for in the day thou seest my face thou shalt surely die.

Moses said to him, Thou hast truly spoken. I will not see thy face again.

England faces practically the same position as that of ancient Egypt in regard to her two problems in India and Ireland.

For truly did the historian say that no man (or group of men) is good enough to govern another people without their consent. And we may say that it cannot be done. God has made man to serve him, and if they do that they will be willing to serve one another. But every nation in the history of the world, and every form of government which has attempted to hold another nation in bondage against that nation's will has gone down to ruin, in part or totally.

The Israelites went of their own accord into Egypt and were afflicted by that people. Nor was this so because the children of Israel were thought to be too ignorant to govern themselves, but the Egyptians realized that the Israelites were greater than themselves. And because of this fact God sent them out of Egypt with great substance.

The black man was forcibly brought into America. He was not a slave in his own land except among his brethren.

I have so often heard members of my race ask the question, If God is just why does He permit the white race to deal so cruelly to the colored people? I have myself asked God the same question from childhood until I reached womanhood.

The answer that I have is this, when one man feels deeply in his heart that another man is inferior to himself because of the colour of his skin, this is such an unreasonable belief that nothing could cure it but facts to the contrary.

When one person says to another, I am superior to you, before he has given the other party a chance to prove whether the claim be just or not, the claim is so unjust that it cannot be called anything but ignorance. Race hatred is nothing else but ignorance.

And so the black man has had this claim to live down, and this could not be done in any way except by proving his ability.

I may say here and now, I am glad that he came to America in chains. For the Dutch, believing that he had less intelligence than a beast, may after he tried two or three times to escape, abandoned the idea of bringing him in, and we may not have been here today.

I am also glad that he came with empty hands, lest today when we are in the position to ask that we be judged by our works, it be said that we had a good start when we came to America.

The black man of America comes nearer to being civilized than any nationality in this country. I make this claim because of these facts: He has advanced in the face of the most stubborn opposition that has been accorded to any race in America. What he has gained has been upon his merits solely. The wealth of the white race in America is founded upon slavery and bloodshed. His laws are founded upon more of a commercial basis than upon a basis of justice. He commercializes his entire existence. If a man pays attention to a woman and comes to the conclusion that he does not wish to marry her, if he has any means she can go into law and her feelings are appeased for so much cash. He insures his feet and eyes and any part of his body can be valued from a commercial sense.

Money will heal any and every kind of wound that he may have.

It is often asked, What has the black man contributed to help unfetter the common man? I have before me a history of the progress of the black man, as compiled by The Negro Year Book Publishing Company, Tuskegee Institute, Alabama. This work gives a detailed account of the progress of the black man, and from it I quote as follows a few of his accomplishments:

In every war which has ever been fought in America the black man has done his share. He bought more than two hundred and twenty-five millions of dollars worth of so-called Liberty Bonds, etc.

One hundred years ago there were only three negro college graduates. Today there are over seven thousand. At that time there were no negro schools. Today there are between six and seven hundred. In music there is Samuel Coleridge Taylor, who ranks high among composers; in poetry, Paul Lawrence Dunbar.

There are seventy-two banks owned by members of the race, thirty-six insurance companies, two hundred and eighteen thousand nine hundred and seventy-two of the race own farms, and more than fifty thousand are business men.

By the year 1910 more than two thousand patents had been granted to the race.

Many important player piano patents are held by members of the race.

These are just a few facts which have been found while looking through the Negro Year Book.

I am proud to say that the race has not progressed at the price of oppressing our fellow man.

Understand me, I do not say that all of the white race is possessed by the spirit of greed, but I say that the wealth of this country is founded upon human slavery, and not only in this country but wherever the white man is in power, the same results obtain.

Child labour at poor wages has helped to build up the great wealth of this great country. The black man is not the only race to be cheated by white men, for the white man brings in other nations of people and works them for cheap wages, and

if this people show the tendency to be progressive, the white man becomes alarmed and takes steps to get back a portion of what he has gained, and also to stop him coming into the country.

I reiterate that the American negro is nearer to being civilized than any nation on earth, for, generally speaking, what he has gained has been on his merits. America leads all other countries in lawlessness. This is not my record, but that of the white man.

It is so often said that the blood of the white man in the veins of the negro is responsible for the spirit of progressiveness when found among members of the race. We would say that if this is true, why has not this result obtained in all of the white race? For there are trashy people in both races.

Purge out the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passover is sacrificed for us.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Plainly, the meaning of the feast was and is for the teaching of the Christian duty, as Christ was sanctified, that is, set apart, for us. We are taught to set apart our bodies to the service of God, not by any traditions or forms of worship, or any other means, but in sincerity of heart. 1 Corinth. 5:7-8.

With the unleavened bread of sincerity and truth, with no artificial means but honesty of the heart, God said to Moses, seven days shall ye eat unleavened bread, and no leavened bread shall be seen in your habitation. (Note—The new passover which is Christ's blood on the door post of our hearts, is to be eaten every moment.)

And thou shalt show thy son in that day, saying, We do this because of that which the Lord did for us when He brought us out of Egypt.

The idea was to keep the passover fresh in the minds of the children of Israel, so that they would remember that God had brought them out of Egypt because that the Egyptians had disregarded the laws of God, and they were to be overthrown.

And as the Israelites journeyed along God led them by a pillar of a cloud by day and a pillar of fire by night, and He did not lead them through the land of the Phillistines, although that was nearer than the route in which they went, for the Lord said, lest they see the war that was going on among the Philistines and become afraid and return to Egypt.

And the Lord spoke unto Moses and said to him, Camp at Pihahiroth, between Migdol and the sea.

For Pharaoh will say of the children of Israel, They are entangled in the wilderness.

And I will harden the heart of the king and he and his servants will follow the people and I will be honoured upon Pharaoh and the people shall know that I am the Lord: and they did so.

And it was told to Pharaoh that the people had gone out of Egypt, and he said, Why have I done this thing and let the Israelites go from serving us?

And he made ready his chariot and took his people with him: six hundred chariots and all of the chariots of Egypt and all of the captains over them.

And when the children of Israel saw the Egyptians they were very much frightened and they began to cry out to Moses, saying, Was there not enough graves in Egypt that you had to bring us out to die in the wilderness? And they began to murmur.

And Moses said to them, Fear not: the Lord your God will fight for you: the Egyptians which you see today you shall not see any more forever.

And the Lord said to Moses, Wherefore do you cry out to me? Speak to the children of Israel, that they go forward: But lift up thy rod, and stretch forth thy hand over the sea, and divide it that the children of Israel may go on dry ground through the midst of the sea.

And God told him that He would harden the heart of the Egyptians: that they would follow them. And the pillar of the cloud that led the people by day went back of them and stood between the people and the Egyptians, and they came not near the children of Israel.

And Moses stretched forth his rod over the sea, and the Lord made the waters go back by a strong east wind, and the people were camped therein all night.

And in the morning the Egyptians went in after them, and the Lord looked at the host of the Egyptians.

And He took off the wheels of their chariots so that they were hard to drive, and the Egyptians said, Let us flee from the face of the Israelites, for the Lord fightest for the people.

And the Lord said to Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, and upon their chariots and their horsemen.

And Moses did so: and they were all caught in the midst of the waters, and not one of them was saved.

And when Israel saw what the Lord had done for His people, they had faith in God and in His servant Moses.

Then the people sang a song of praise to God, which in effect was worded thus:

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword and destroy them. But Thou didst blow with Thy wind, the sea did cover them: they sank as lead in the mighty waters.

Who is like Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretch out Thy right hand, and the earth swallowed them.

And the sister of Moses, who was named Miriam, took a timbrel in her hand, and all the women went out with her with timbrels and in dances.

And they sang a song in praise of the Lord, saying, Who is like the Lord, for He has triumphed gloriously; the horse and his rider has He thrown in the sea.

So Moses brought Israel from the Red Sea, and they went out in the wilderness of Shur: and they went three days in the wilderness and found no water.

And when they came to Marah, they could not drink the waters of Marah, for they were bitter.

And all the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord, and the Lord showed him a tree, which he cast into the waters and they were made sweet:

and there he made for them a statue and an ordinance, and there he proved them.

And said, If thou will diligently hearken unto the voice of thy God, and wilt do that which is right in his sight, and will give ear to His commandments, and will keep all of his statues, I will put none of these diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee.

And they camped by the wells of water and the palm trees in a place called Elim.

MENTAL FREEDOM MUST COME BEFORE MEN CAN BE FREED INDEED

Notwithstanding the fact that God had led the children of Israel out of Egypt by His mighty hand, they failed to grasp the significance of the power by which they were being led.

The question is so often asked, if God is just why does He permit one nation to oppress another? From the children of Israel we have a view of all of the types of mankind. All are the seed of the children of Israel. And as we follow them through the countries into the land which God promised to give them, it is easy to see that God is not responsible for the ignorance of the people of the world. And, too, it is not possible to elevate a person unless they desire to be elevated. A person must see and know what he wants to be before he can be led into righteousness.

The Israelites were being led against their will, or, I may say, the will of their mind, into the land of promise. They were blind in their minds as to what God had in store for them. And so they chode with Moses and Aaron as they journeyed from Elim in the wilderness of Sin. And the whole congregation of the children of Israel murmured against Moses and Aaron and said unto them, Would to God we had died by the hand of the Lord in Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us into this wilderness to kill the whole assembly with hunger.

It is easy for anyone who has tried to lead a congregation or an individual into a lofty position to realize what Moses' feelings were, for every one who tries to lead from a sense of good will and the desire to be of service, can realize how try-

ing it is to have people complain when one is doing the best they can do under the circumstances.

Then the Lord said to Moses, Behold, I will rain bread from heaven for you: and the people shall gather it at a certain rate each day: and I may prove them whether they walk in my law, or not.

And Moses taught them how they should go about gathering the bread when he had finished speaking with them. He said, In the morning ye shall see the glory of the Lord, who has heard your murmurings against Him: for what are we? Your murmurings are against the Lord. And Moses spake to the children of Israel, and said to them, Come near for the Lord has heard your murmurings.

And they came near and the glory of the Lord was seen in the clouds in the wilderness.

And the Lord spake to Moses, saying, I have heard the murmurings of the children of Israel: speak unto them and say, In the evening ye shall eat flesh, and in the morning ye shall eat bread to the full; and ye shall know that the Lord is your God.

And it came to pass, that the quails came out and filled the camp: and in the morning the dew lay around about the camp.

And when the dew that lay around was gone, behold, upon the ground lay a small round thing as small as the hoar frost upon the ground.

And when the children of Israel saw it they said, It is manna; for they did not know what it was. And Moses said unto them, This is the bread that the Lord has given you to eat.

And he told them that the Lord had commanded that they gather as much as each man could eat each day, and Moses told them how much they should gather for each person.

And the children of Israel gathered some more and some less.

And when they did measure it in an omer as Moses had directed that they should do, those that had gathered it had enough, and there was no lack.

And Moses said, Let no man leave it till the morning.

However, some of them did anyway, and it stank and bred worms, and Moses was wroth with them.

And each morning they gathered what they could eat, and when the sun became hot it melted.

And Moses said to them on the sixth day, The Lord has set the seventh day as the day of rest, and he told them that they should rest on the morrow, and that they should do all their work the day before, and each man was told to gather twice as much bread as they had gathered each day, and they did so, and it did not spoil. And Moses said, Eat it today, for this is the Sabbath of the Lord: today ye shall not find it in the field.

Six days ye shall gather it: and on the seventh day, which is the Sabbath, in it ye shall find none.

And it came to pass, that there went some of the people out on the seventh day to gather, and they found none.

And God said to Moses, How long will ye refuse to keep my commandments and laws?

And Moses was told that the Lord had given the people bread to last over the seventh day, and the Lord said to Moses, See that ye keep the seventh day and go not out on that day to gather it.

So the people rested on the seventh day, and they called the bread manna, and it was white like coriander seed. It tasted like wafers made with honey.

And Moses said this is the thing which the Lord has commanded, fill an omer of it to be kept for your generations: that they may see the bread wherewith I fed you in the wilderness, when I brought you out of Egypt.

And Aaron filled a pot of the manna, and set it before the testimony, to be kept.

And the children of Israel did eat manna forty years, until they came to a land which was inhabited: they did eat manna, until they came to the borders of Canaan.

The Lord taught the people in the simple way, by using food as an illustration, but they failed to grasp the spiritual part of the illustration.

They came out of Egypt in a great hurry, so they did not have time to bake any bread. Now the Lord let this occur to teach them so that they could be prepared for other hard-

ships, for it would have been easy to have given the people an opportunity to have prepared food, as it was to have them borrow the clothing and the jewels of the Egyptians, but the Lord wanted to teach them the lesson of patience, that all true Christians must have.

Notwithstanding the fact that the Lord had in a most miraculous manner brought them out of the land of Egypt, yet they failed to grasp the real meaning of the transaction. And in the thing they failed to see the power of God, because they were dull of senses, and they were thinking only of their stomach. And the thought that God could bring them out of Egypt without any harm befalling them. Surely He would care for them all the way, never occurred to them. And they murmured against Moses and Aaron, for the thought did not come to them, that after all Moses and Aaron were not gaining anything by bringing them out of Egypt, in fact they failed to do any thinking at all other than evil. Now an ignorant person that is ignorant but thinks that they are wise, is a very hard proposition to deal with for they will not give up their ignorance which is also combined with stubbornness.

Hence the Lord said to Moses, All the first born of man and beast shall be the Lord's except the first born of an ass. Exodus, 13:13.

Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast shall be the Lord's.

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first born among the children of man, thou shall redeem. Now an ass symbolizes a strong body and a hard head.

God gave them this example, that they might consider and know that an ass whether it be human or animal, was not to have any portion in the house of God. God also knew that man would beget enough asses.

And it shall be when thy son asketh thee in time to come, saying, What is this?

That thou shalt say unto him, By strength of hand the Lord brought us out of Egypt, and from the house of bondage.

Teach the children that God delivered them out of bondage, not by any man made devices, but by the hand of God.

Plainly the passover was to teach the children of Israel, and also the children of all generations forever, that God will take any land from any nation of people that do not fear the laws of God, and keep them.

The passover means to pass over the idols that men worship and serve the living God.

And the people journeyed along, and came to Rephidim; according to the commandment of the Lord, and there was no water for them to drink, and they failed to think, and began to murmur against Moses, and they said to Moses, wherefore did thou bring us up out of Egypt to kill us and our children with thirst?

And Moses said, Why do ye murmur and tempt the Lord?

And Moses cried unto the Lord, and said, What shall I do unto this people? They be ready to stone me.

And the Lord said to Moses, Go before the people and take with thee of the elders of Israel; and thy rod which thou smotest the river, take in thy hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock and there shall come forth water out of the rock, that the people may drink. And Moses did so in the sight of all the elders of Israel.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

And Amalek came and fought with Israel in Rephidim, and Moses said unto Joshua, Choose out men, and go fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand, and Joshua did so, and fought with Amalek. And Moses and Aaron and Hur, went up to the top of the hill.

And it came to pass, when Moses held up his hand, the children of Israel prevailed: and when he let down his hand the Amaleks won.

And Moses hands were tired, and they sat him upon a stone. And Aaron and Hur held up his hands, one on each side, until the sun went down.

And Joshua discomfited Amalek and his people with the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out of remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehovah-nissi:

For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

The Lord stood before Moses, and when he smote the rock it gave forth water, and the elders of Israel were also instructed that they might learn in all of their difficulties they should call upon the Lord, before they take any action, and He will guide them aright.

And God fought with Amalek and gave the children of Israel an example of the power of God as manifested in his ministers, for by holding up the arm of Moses the children of Israel won the battle, and Amalek ceased to be a nation, because he made war with the people of God.

When Jethro, the priest of Midian heard what the Lord had done for Moses and the children of Israel his people whom he brought out of Egypt, Jethro came and brought Moses' wife and two sons, and they talked and inquired after the welfare of one another.

And after Jethro said, Blessed be the Lord God, who hath delivered you out of the hand of the Egyptians.

Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he was above them.

And Jethro took a burnt offering and sacrificed to the Lord, and all the elders of Israel sat down and ate bread with him.

And the next day, Moses sat to judge the people: and they stood by Moses all day. And when Jethro saw what Moses did, he said to him, You will wear yourself out and also this people.

And Moses told him that the people came to him to inquire of God, and he taught them the laws and the statutes of God.

And Jethro said the thing be too much for thee: and he told him that he would wear himself out as well as the people.

And Jethro devised a plan where Moses should be the one that stood before the people and spoke to God for them, and

that they should have captains over them in groups, and one captain should judge fifty or a hundred and they should judge all small matters, but all great matters they should bring to Moses, and he should go before the Lord and he should teach them the laws of God.

And the thing seemed good to Moses and he harkened to his father-in-law, and he set able men over all the children of Israel, and they judged them in all matters. There were judges over thousands and hundreds and over fifties and over tens. And the judges judged the people at all seasons: and the hard causes they brought to Moses, but the small matters they judged themselves.

And Moses let his father-in-law depart; and he went his way into his own land.

In the third month when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. They had left Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up into the mount, and God called to him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel; You have seen how the Lord bare you on eagle wings out of Egypt, which meant with what haste the Lord brought them out of Egypt.

And the Lord said to them, If ye will obey my voice, and keep my covenant, ye shall be to me a peculiar treasure above all the people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.

And God gave Moses the words that he should speak to the people. And he called the elders of the people, and laid before their faces all that the Lord had said to him, And the people said to Moses, All that the Lord has said to you we will do. And Moses returned their words to the Lord.

Then the Lord said to Moses, Behold I will come in a thick cloud, that the people may hear, and believe thee forever, that I have spoken to thee.

And Moses told the words unto the people, and the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready

for the third day: for the Lord will come down in the sight of all of the people upon Mount Sinai.

And the Lord gave to Moses the commandment that he set bounds wherein the people should come, but that whosoever should touch the Mount that he should surely die. And the Lord said that not so much as a hand should touch the Mount, neither man nor beast, but when the trumpet should sound then the people should come up to the Mount. The Mount signifies the Government of God, and by Almighty God.

And Moses sanctified the people, and they washed their clothes, (and their bodies).

And he said to them, be ready the third day, and come not at your wives.

And on the morning of the third day Moses brought forth the people out of the camp to meet with God, and they stood at the foot of the Mount.

And the Mount Sinai was on fire and did quake greatly.

And when the trumpet sounded long, and loud, Moses spoke and God answered him with a voice.

Let us note what God said to Moses before He gave him the written laws to teach men how to govern themselves.

God commanded Moses to set the bounds around the Mount so that the people should not come up into the Mount. By the word Mount we mean the place of worshipping. God must be higher than any other place. For we know that from the mountain top we can view everything which is surrounded by the mountains, men were taught by this simple means that any one who came near the mountain of the Lord should die if they touched even the border thereof. Man or beast should be put to death, which signified that any creature that violates the laws of God shall surely die. Moses went down from the Mount unto the people; and sanctified the people; and they washed their clothes.

And he said to the people, Be ready against the third day. Note. Come not at your wives.

As we have said in the beginning of this article, the sexual act was created for the purpose of procreating the human family, or the young of every creature wherein there is the breath of life, and aside from the human family every other creature observes this fact.

Now man is made in the image of God, which means that man is made with intelligence, and we have already pointed out that the mind or spirit is the only part of the human being that really counts, the flesh is nothing of itself.

It is a fact that if the mind of God be in a man he will know these things.

It is also a fact which no man can deny, if he takes the time to think, if God made man holy, God did not give man any parts which he cannot control by the power of his mind. Which mind is the mind of God working through the channel of our bodies which are an instrument in the hands of God. If they are not so willingly God suffers us to use the strength that he gave us to do as we think best. But God gets glory either way, for if we do not obey him we become an example for other men not to follow, for the devil does nothing but magnify the power of God.

We can see how important this commandment was which God gave Moses to teach the congregation of the Lord, and that was that they set apart three days to sanctify their bodies to God, this was the beginning of the laws of God given to men in verbal form, for they had been written in their hearts but sin had caused men to forget to do them.

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every man of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God. I Thess., 4:4:5.

Note. Look at the church today, have ministers bothered other men's wives, or have they broken up men's homes? or have they ruined men's daughters? Yes, they have, and the Word of God shows that men whom God chose to lead the people set the example.

Note. David said to the priest Abimelech, The king has commanded me a business, and hath said, Let no man know the business which I have commanded thee: I have appointed my servant such and such a place.

Now therefore, what is under thy hand? Give me five loaves of bread in my hand, or what is present.

And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

And David answered and said to the priest, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea though it were sanctified this day in the vessel. I Samuel, 21:2:5.

This is the first lesson that the man of God must learn, and that is the power to control his body. For no man can break the bread of life to others, unless he eat of that bread also. And if a man eat the bread of eternal life, he must be holy.

For without holiness it is impossible to please God. The shew bread was a symbol of the word of God, and when David had eaten of that bread he was able to go out and slay the giant Goliath, and with the word of God, if we keep it, we can overcome all things. And when the people were in the proper attitude to receive the word of God and His laws, the Lord spoke to Moses the ten commandments.

I am the Lord thy God which brought thee out of Egypt, out of the house of bondage.

Thou shall have no other gods before Me; thou shall not make thee any graven image or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters beneath the earth.

Thou shalt not bow down thyself unto them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.

And shewing mercy unto thousands that love Me and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Six days shall thou labor and do all thy work.

But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daugh-

ter, nor thou manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thee, and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out with a mighty hand, and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the Sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shall thou commit adultery.

Neither shall thou steal.

Neither shall thou bear false witness against they neighbour.

Neither shall thou desire thy neighbour's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's.

And the people heard the thunder and saw the lightnings and the noise of the trumpet, and the people moved, and stood afar off.

And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.

And Moses said unto the people, fear not, for God has come to prove you, and that His fear may be before your faces that ye sin not. And the people stood afar off.

And Moses drew near to the thick darkness where God was.

And the Lord said unto Moses, Ye shall say to the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall make with me no gods of silver, neither shall ye make unto you gods of gold.

And God told Moses that if the children of Israel should make an altar of earth to sacrifice their burnt offerings upon and the Lord would record his name in all the places where He would come, and bless them.

And the Lord said, If thou wilt make Me an altar of stone, thou shalt not make it of hewn stone, for if thou lift thy tool upon it thou hast polluted it.

Neither shalt thou go up by steps unto Mine altar, that thy nakedness be discovered thereon.

And the Lord said to Moses, These are the judgments which thou shalt set before them: If a Hebrew servant is bought, and serves six years, in the seventh year he shall go out free for nothing.

And if the man was single when he was sold into slavery, then when he went free he should also go out by himself, and if he had a wife she should go out with him.

And God gave the children of Israel the laws of fair dealing with one another and also with the stranger that sojourned among them.

And the Lord gave them the commandment to not provoke the angel which God should send to them to bring them into the land which the Lord had prepared for them.

And the Lord said to Moses, For Mine angel shall go before thee, and bring thee into the Amorites and the Hittites, and into the land which the Lord had promised to give to the children of Israel.

And the Lord said, Ye shall serve the Lord thy God, and He shall bless thy bread, and thy water, and I shall take sickness away from in the midst of thee.

There shall nothing cast their young, or be barren in thy land, and I will fulfill the number of thy days.

And the Lord told Moses that the Israelites should make no covenant with the people of the land into which they were going, and in no way have any dealings with them, Saying they shall not dwell in thy land, lest they make thee to sin.

And He said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and worship ye afar off.

And the Lord told Moses that he alone should come near the Lord: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said all that the Lord hath said we will do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words. And they said all that the Lord has said we will do and be obedient.

GOD'S HOUSE MUST BE BUILT UPON THE FOUNDATION OF BIG HEARTED MEN

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy elders of Israel.

And they saw the God of Israel: and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in His clearness.

And upon the nobles of the children of Israel He laid His hand: and they saw God and did eat and drink.

And the Lord said to Moses, Come up into the Mount, and there be, and I will give thee tables of stone and a law, and the commandments which I have written; that thou mayest teach them.

And Moses rose up, and his minister Joshua and Moses went up into the Mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: and if any man hath any matter to do, let him come unto them.

And Moses went up into the Mount, and a cloud covered the Mount.

And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and in the seventh day He called to Moses out of the midst of the cloud.

And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the Mount: and Moses was in the Mount forty days and forty nights.

And the Lord spake unto Moses, saying:

Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering.

And this is the offering that ye shall take of them, gold and silver and brass. The building of the tabernacle had this significance. It taught the fundamentals of godliness, which calls for self-sacrifice and equality, for the world cannot have peace unless there is equality among all men, for God so ordained that this should be before the foundation of the world was laid.

A great many people have said that the Bible was written by men, and for this reason many have refused to accept its teachings and observe its truths.

God dwells not in houses made by men's hands. Acts, 17:24.

The whole meaning of the Church of Christ, is the gathering together of the saints of God united in the church, and the world also. Do not seek to confine God to any certain place, for God is everywhere, He is the mind of all goodness.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make Me, and shalt sacrifice thereon thy burnt offerings, thy sheep, etc., and every place where I record My name I will come unto thee, and will bless thee.

And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

Neither shall thou go up by steps unto My altar, that thy nakedness be not discovered thereon.

Now the pattern which God gave to Moses in the Mount was the most peculiar plans for the construction of any house that the world has ever seen.

A great store house is what God gave Moses the pattern of in the Mount.

The plans that God gave Moses in the Mount were for a temple where there is service continually. The temple of the Holy Ghost in our bodies.

In the tabernacle which is without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statue forever unto their generations on behalf of the children of Israel.

And the Lord gave Moses the pattern for the robes that Aaron and his sons should wear, which should bear the engravings of Holiness to the Lord.

And this engraving should be placed upon the forehead of Aaron, that he should be in memory of the office that he held, and conduct himself accordingly.

And when God had finished talking with Moses in the Mount, He gave him two tables of stone, two tables of testimony, upon Mount Sinai.

And when the people saw that Moses was delayed in returning to them, they said to Aaron, Up make us gods which shall go before us; as for this Moses the man that brought us out of Egypt, we know not what is become of him.

And Aaron told them to bring the gold jewels that their wives and daughters wore and they did so, and they took them and fashioned them into a molten calf.

And Aaron made an altar and set the calf upon it, and he said these be the gods which have brought thee out of Egypt O Israel.

And he called a feast to the Lord the next day.

And the people rose up the next day, and they brought the different kinds of offerings, and made burnt sacrifices to the Lord, and sat down to eat and drink and rose up to play.

And the Lord said to Moses, Go, get thee down: for the people that thou brought out of Egypt have corrupted themselves.

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have sacrificed thereto, and said, These be thy gods, O Israel, which brought thee up out of Egypt.

And the Lord said to Moses, I have seen this people, and behold it is a stiffneck people;

And the Lord said to Moses, Now therefore let Me alone that My wrath may wax hot against them, that I may consume them: and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt, with great power and with a mighty hand?

Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and consume them from the face of the earth?

Turn from Thy fierce wrath, and repent of this evil against Thy people.

Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply thy seed as the stars of heaven, and all this land that I have spoken of will I give unto thy seed, and they shall inherit it forever.

And the Lord repented of the evil that He thought to do unto His people.

And Moses turned and went down from the mount, and the two tables of testimony were in his hand: and the tables were written on both sides;

And the tables were the work of God, and the writing was the writing of God, graven upon the tables. (Note—The mind was the mind of God, and it was He that gave Moses the power to write.)

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is the noise of war in the camp.

And he said, It is not the voice of them that shout for the mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

And it came to pass, as soon as they came nigh unto the camp, that he saw the calf, and the dancing: and Moses' wrath waxed hot against them, and he cast the tables out of his hand and brake them beneath the mountain.

And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great sin upon them?

And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that they are set on mischief.

For they said unto me: make us gods, which shall go before us: as for this Moses, the man that brought us up out of Egypt, we know not what is become of him.

And Aaron repeated to Moses what he had said to the people, about bringing their jewels, and how he cast the metal in the fire and out came the golden calf.

And when Moses saw that the people were naked (for Aaron had made them naked unto their shame among their enemies:)

Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother; and every man his companion, and every man his neighbour.

And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves today to the Lord, every man upon his son, and upon his brother: that He may bestow upon you a blessing this day.

And it came to pass the next day, that Moses said unto the people, Ye have sinned, a great sin: and now I will go unto the Lord; peradventure I shall make an atonement for your sin.

And Moses returned unto the Lord, and said, Oh this people have sinned a great sin, and have made them gods of gold.

Yet now if Thou wilt forgive their sin—; and if not blot me, I pray Thee, out of Thy book which Thou hast written.

And the Lord said to Moses, Whosoever hath sinned against Me, him will I blot out of My book. (Note—God does not punish the righteous for the deeds of the wicked.)

Therefore go, and lead the people unto the place of which I have spoken unto thee: behold Mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

And the Lord plagued the people, because they made the calf, which Aaron made.

God said to Moses, And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

For the Lord brought Judah low because of Ahaz, king of Israel: for he made Judah naked and transgressed sore against the Lord. 2 Chronicles 28:19.

So the nakedness that the Lord spoke of to Moses was the nakedness of the spirit or right thinking, For God is a spirit, and those that worship Him must worship Him in spirit and truth.

This being true, Or let us say that God is everywhere and all that there is in the world, or plainer still we may say that thought is infinite, And God is the author of right thinking. Now then this being true, why must men build certain houses in which to come and worship God in? Cannot they worship God everywhere? When a minister gets up in the pulpit and preaches the power of God and the completeness of the spirit of God which is sufficient for all things, if after preaching this doctrine they go out of the house that they have builded for the Lord to dwell in and leave God in the house that they have builded for Him, and turn and follow the laws of men, have they not showed their nakedness of thought?

Truly, the churches of today are a mockery to God in this respect. Those that are independent enough to get along without public contributions are so void of any real spirituality, that is, we mean to say that one can go into one of the large churches that has a membership that is able in this world's goods to support the same, and the Ritual is so tiresome that

it is a pleasure to get out of the place. And, on the other hand, the little churches that are dependent upon the good will of the public for their existence, disgust the most devout Christian with their methods of obtaining money to conduct the work of preaching the gospel.

Little churches are springing up like mushrooms, so to speak. Wherever there is a neighborhood of a few people it seems that there must be a church handy, that is so they may not have to go far to hear the Word of God, for it may be raining and it would not do for some Christians to get wet, and so the church must be handy.

In these little churches, as a rule, the Word of God is preached with much power. But after so much powerful talk it seems necessary to raise money by the most trying methods, for it seems that people do not like to give money for religious purposes.

From a chicken supper to a vaudeville show is held to raise money to pay the expenses of carrying on the work of the Lord, and many things are carried on in the house of God, (I am speaking of what I have seen in the last few years and in this day of progress.)

And this in the face of the teachings of the scriptures, which teach that all of the earth belongs to the Lord.

The scriptures also teach that God is the same today, yesterday and forever, and changeth not. And this being true, why is it that the house of God must need to beg in order to exist? The reasons are many, and we will let the Word of God give the answer.

Now, of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

For every high priest is ordained to offer gifts and sacrifices: wherefore, it is of necessity that this man has something also to offer.

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.

Who serve unto the example and shadow of heavenly things, as Moses was admonished by God when he was about

to make the tabernacle: For see, saith He, that thou make all things according to the pattern shewed thee in the mount.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then had no place been sought for the second.

For finding fault with them, He saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand and led them out of Egypt; because they continued not in My covenant, and I regarded them not, saith he Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: I will be to them a God, and they shall be to Me a people:

And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Hebrews 8:1-13.

Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shrewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all. Hebrews 9:1-3.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people:

The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to conscience.

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience of dead works to serve the living God? Hebrews 9:6-14.

Moses was an example of what the minister of God should be, he was sent to prepare the people to receive the Spirit of God. And the things which he used were simply a figure of things to come.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Saying, This is the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled with blood both the tabernacle, and all vessels of the ministry.

And almost all things are by law purged with blood; and without shedding of blood is no remission.

It was necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the

figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that He should offer Himself often, as the high priest entered into the holy place every year with blood of others;

For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:19-28.

For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? Because the worshippers once purged should have had no more conscience of sin.

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and goats should take away sins.

Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared Me:

In burnt offerings and sacrifices for sin thou hast no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will O God.

Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein: which are offered by the law;

Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

By which we are sanctified through the offering of the body of Jesus Christ once for all.

And every high priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God;

Let us note this statement, Forever sat down on the right hand of God; for many think that Christ will come again in the same body that He went away from the earth in, But this is not true, but Christ's second coming will be a spiritual coming and we will understand that Christ came into the flesh to build up the minds of mankind.

From henceforth expecting till His enemies be made His footstool.

For by one offering He hath perfected forever them that are sanctified.

Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord. I will put My laws into their hearts, and in their mind will I write them.

And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh;

And having a high priest over the house of God:

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering; (for He is faithful that promised:)

And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after we have received knowledge of the truth, there remaineth no more sacrifice for sins.

But a certain, fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despiseth Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.

It is a fearful thing to fall into the hands of the living God. Hebrews 10:1-31.

We are trying to make it plain why the children of Israel did not obey the laws of God. And we may sum up by saying that their minds were not right. We have explained that all of the children of Israel were not born right, and so they could not be right. Man cannot be right unless the mind of God is in him.

But Moses was righteous and God chose him to lead these people into the land which God had promised to give to their father's seed.

Christ shed His blood, for we are told that there cannot be any remission of sin unless blood be shed. And since all men had sinned, and sin was in the flesh, it was necessary that some one shed blood that was holy enough to redeem all mankind, and no man could do this for all had sinned. We cannot see what form God takes, the Godhead, we mean as long as man remains in this earthly tabernacle.

How then can man talk face to face with God and not see Him is a question that we are going to answer according to the scriptures.

After the children of Israel had caused Aaron to make them a golden calf the Lord was grieved with them and would not go with them as He had promised to do, for said the Lord to Moses, Thou art a stiffnecked people and I may consume thee in the way:

And when the people heard the evil tidings, they mourned and no man put on him any ornaments.

For the Lord had said unto Moses, Say to the children of Israel, Ye are a stiffnecked people: and I will come up into the midst of thee in a moment and consume thee:

And they were commanded to put off their ornaments that God might deal with them mercifully.

And Moses pitched the tabernacle outside of the camp at a good distance, and every one that sought the Lord went out into the tabernacle of the congregation, which was without the camp.

And when Moses went into the tabernacle, all the people rose up and stood in their tent door, and looked after Moses until he had gone into the tabernacle door.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar was seen to stand at the tabernacle door.

And the Lord spake to Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, remained in the tabernacle.

And Moses said unto the Lord, See Thou sayest to me, Bring this people up: and Thou hast not let me know who Thou wilt send with me. Yet Thou hast said I know thee by name, and thou hast found grace in My sight.

Now therefore if I have found grace in Thy sight, show me thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people.

And He said, My presence shall go with thee, and I will give thee rest:

And he said unto Him, If Thy presence go not with me, carry us not up hence.

For wherein shall it be known here that and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people, that are upon the face of the earth.

And the Lord said to Moses, I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name.

And he said, I beseech thee, shew me Thy glory.

And he said, I will make all of my goodness pass before Thee, I will proclaim the name of the Lord before Thee: and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.

And He said, Thou canst not see My face: for there shall no man see Me and live.

And the Lord said, Behold there is a place by Me, and thou shalt stand upon a rock;

And it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by;

And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.

Moses did not see the Godhead, but he saw some of the many things which are an expression of God, and as we have said before, God is represented in all things. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God: for because I have seen an angel of the Lord face to face.

And the Lord said unto him, Peace be unto thee; fear not, thou shalt not die. Judge, 6:22-23.

In the year that King USSIAH died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then I said, Woe is me: for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Isa. 6:1-5.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. St. John 1:18.

In speaking with God, Moses asked the Lord to show him his way. Said he, Lord you have said to bring this people up, and yet Thou hast not showed me whom Thou wilt send with me. Yet Thou hast said I have found grace in Thy sight.

And when he asked that God should let him know more of God from a personal viewpoint,

And then the Lord said, My presence shall go with thee, and I will give thee rest, and Moses said, Lord, if Thy presence go not with me, carry us not up hence. For wherein shall it be known that I have found grace in Thy sight? Is it in that

Thou goest before us? So shall we be separated, I and Thy people, from all the people that are upon the earth.

Because of the presence of the Lord, the people that God sent Moses to lead were to be a peculiar people, for those that are led by the Spirit of God are a people that are different from all other people that are upon the face of the earth, and it is this fact that distinguishes the Christian from the sinner, for it is an evident fact that a Christian should be different in his way to that of the sinner, or let us put it in this light: There are two men and they claim to be one a blacksmith and one a carpenter, and yet the carpenter does no work but that of a blacksmith. Of what use is the blacksmith to the man who needs a carpenter? Anyone that professes to be a Christian, and lives the same life as the sinner lives, is blind and cannot see, and God cannot use you in His glory.

And God said to Moses, I will do the thing that you have spoken to me of, for you found grace in My sight, and I know you by name.

And Moses said to the Lord, I beseech Thee, shew me Thy glory.

And He said, I will make all of My glory pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.

And the Lord said to Moses, Behold there is a place near by Me, and thou shalt stand upon a rock:

And while My glory passeth by, I will put thee in the clift of a rock, and will cover thee with My hand while I pass by:

And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.

There is no place under heaven where man can get such a beautiful vision of God as can be had upon the top of the mountain. His glory is seen at its best there. Nature is the handiwork of God, and nature, just as mankind, should be perfect. If there is anything about nature that is not perfect, that is unnatural: Nature has not made any mistakes, but men have, and that is why the earth is full of unnaturalness.

And so Moses upon the high mountain was shown the glory of God in the formation of the sea, and in the exquisite trees

and flowers all of various formation and each one expressing a different thought.

And when this man of God, so-called Moses, stood upon the clift of the rock and drank in all this beauty and considered the Maker of it all, truly he was ready to go forth and lead the people that God had called him to lead.

If a man desire to get a clear vision of God, I am saying to him in the name of Jesus Christ, the Son of God, go away to some quiet place where you can get your mind upon God and away from the things of this earth, and in the name of God, I promise any man that will do so that God will talk with him and you will know that it is God that speaketh with you, though you cannot see His face He will be so near to you that you can feel His presence just as surely as you have never felt the presence of any man that your eyes have seen.

And while My glory pass by, He said to Moses, I will cover Thee with My hand, while I pass by:

And I will take away My hand, and thou shalt see My back parts: but My face shall not be seen.

And this is also an expression, for we know that it would take a very large hand to cover a man, and we also know that hands as we understand the word is that which applies to the flesh. And we are told that God is a Spirit and that a spirit has not flesh and blood, because that blood and flesh last only a short time, and it must return to dust.

Now we know that if a person goes by and we do not see his face it is as though we had not seen him at all, and again we have an expression of the greatness of God. If a person was asked to describe another person, and they should say I did not see his face as he passed by before I saw him, the person would have very little to tell about the person whom they had been asked to describe.

And so it is with the portion of God's glory that Moses beheld from the top of Mount Sinai.

The world at the present time has seen only the back parts of the greatness of God. I may say that man has had but a glimpse of the power of God.

And God commanded Moses to hew two more tables of stone like the first; and God gave Moses the same commandments that He had given him in the first writing of the ten

commandments, which are the fundamentals of all of God's promises.

The essence of the commandments was this, That the Lord would give them the power to drive out the nations that inhabited the land wherein the Lord promised to give to the children of Israel. And the Lord told Moses that the children of Israel should not make any marriages with the inhabitants of the land where they were then en route to, but that they should destroy all of the idols of the nations that were at that time inhabiting the land, because the Lord was driving them out because of idolatry.

And the Lord said to Moses, Twice in the year all of the men children shall appear before the Lord.

Three times in the year shall the men children appear before the Lord, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee. Deut. 16:16-17.

And Moses was on the mount forty days and forty nights with the Lord, and he wrote the ten commandments.

Let us make this fact perfectly plain. The Lord said to Moses, The first fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe (meaning do not cook) a kid in his mother's milk.

And the Lord said to Moses, Write thou these words: For after the tenor of these words I have made a covenant with thee and with Israel.

Honour the Lord with all thy substance, and with the first fruits of thy increase: so shall thy barns be filled with plenty, and thy presses shall burst out, with new wine. Proverbs 3:9-10.

Let the Christian learn to give freely of his goods and the Lord will cause all of your works to prosper and increase a hundred fold.

And with the hand of God Moses wrote the ten commandments, that is, we mean to say that Moses was an instrument

in the hand of God and truly God did guide Moses' hand while he wrote the ten commandments.

And when Moses did come down from the mount with the two tables of the testimony in his hand, he did not know that his face shone.

And Aaron and all the children of Israel saw Moses and his face shone; and they were afraid to come near him.

And Moses called to them and all of the congregation and Aaron returned unto him, and Moses talked with them.

And afterward all of the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.

And until Moses finished talking with them, he put a veil on his face.

But when Moses went in to speak with the Lord, he took the veil off of his face until he came out. (Note—The veil was to make them see the spiritual and not the man.) And he came and spake with the children of Israel that which he was commanded to speak with them.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him.

Few ministers are as successful as Moses was, or we may say that few will be as successful as Moses was, because they become self-conscious, and that hinders them. Ye are our epistle, said St. Paul, written in our hearts, known and read of all men: And such trust have we through Christ to Godward:

Not that we are sufficient of ourselves to think anything: but God is our sufficiency. (Note—We cannot do nor should we think anything of ourselves.)

Who hath also made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. II Corinth, 3:2-6.

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. St. John 15:4-5.

And when Moses had finished the work that the Lord had given him to do, that is, the building of the earthly tabernacle, he thanked the people for the liberal manner in which they had responded to the call for means to build the earthly structure of the Lord.

And so Moses finished the work. And then a cloud covered the tent of the congregation.

And the glory of the Lord filled the tabernacle.

And Moses was not able to enter the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all of their journeys:

But if the cloud were not taken up, then they journeyed not till the day it was taken up. This was done to teach them that God was leading them through Moses.

For the cloud of the Lord was upon the tabernacle by day, and the fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

By the simple means of the cloudy pillar the Lord led the children of Israel on to the goal: to the land of plenty that He had promised their fathers to give their seed.

LEVITICUS—THIRD BOOK OF MOSES—LAWS OF SANITATION.

Moses, as the bishop of the earthly tabernacle, was given the commandment to appoint the Levites to be the priests.

Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he many minister unto me in the priest's office:

The reason for appointing the Levites as the priests was because they are the type of persons who believe in taking things into their hands, and settling matters to suit themselves. And so God gave them and their seed the priest's office so that they should have no part in the affairs of the

world, and that they might learn to fear God. But Christ came and changed the mind of His ministers.

We follow the children of Israel on their journey into the land of promise, that we may see just why the true Christians of today are not in possession of the things which God promised to give Abraham's seed.

Among the many laws which God gave Moses to teach the children of Israel were two which we wish to call attention to. Moses was instructed to tell the people to wash their clothes, and of course their bodies.

And God also commanded Moses as to the separation of women in childbirth. The twelfth chapter of Leviticus gives this instruction.

Speak to the children of Israel and say to them, If a woman hath conceived seed and borne children she shall be separated three score and six days, for her purifying. God gave this commandment knowing all things. He knew that many women should not keep themselves clean. And many women think that if their husbands are present when they bear children it will make them have more respect for their wives by witnessing their suffering in childbirth.

Any man that does not know enough to respect his wife except he is present at the birth of a child will not learn therefrom. The husband should not be present at this time. Men can be taught to respect their wives without this means.

Lack of cleanliness of person is the cause of many separations on the part of man and wife.

God in the heart of any man or woman will teach them to keep their bodies clean, and this cannot be done without the use of soap and water. And the minister of the gospel should not fail to speak of these things, for in this day of enlightenment many men and women sit in the House of God emitting offensive odors.

God and the knowledge of Him makes us have a right thinking mind. There is no way to have a healthy body unless it is washed with water and soap often.

God also gave Moses the commandment as to what type of man (physically) should stand before the people as their minister.

As we have said before, there are two ways of begetting human beings, physically and mentally. We can create new ideas in men's heads and this is the spiritual birth. All of the ministers of Christ are chosen and called by Him, for we are told that, For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Romans 8:29.

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Ephesians 1:4-5.

All things which God made He made in the beginning, and predestined all things.

A little short man is an affliction to the eye and the most that can be said of him is that he is cute in appearance, but there is nothing to awe anyone about him.

It is a fact that fond parents have begotten offspring that were born to be anything else except the ministers of Christ, and from the various types of human beings born into the world, parents have taken men that were born to be gamblers, and educated them to be ministers of Jesus Christ.

Every man hath his proper gift of God, which means that if anyone wants to be the parents of men of note God has given you the power to beget this type of man. But God has not given you the power to beget a fool and make a man of brains out of him.

Before the foundation of the world was laid, God had planned everything that shall ever come to pass in the world. God's laws work, as it were, automatically. For whatsoever man he be that have a blemish, he shall not approach a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

No man of the seed of Aaron, the priest, that hath a blemish to offer the offerings of the Lord made by fire; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy.

Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for I the Lord do sanctify them. Lev. 21.

I have been told that soldiers of this Government must pass certain physical tests before they can pass the examination to become a soldier. Now if men take this precaution in their affairs, what makes a man think that he has the right to take any kind of reprobate and send him to school and upon the judgment of some college professor who knows nothing of God, from a personal knowledge at least, why do men think that they have the right to send out any and everything to preach the word of God?

Let these deformed men that aspire to be ministers serve as deacons or trustees or any other officer, but do not put them in the pulpit to talk of the beauties of God's creation, and cause one to wonder why God has not bestowed any of these personal charms upon him that is preaching the word:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set My face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat any blood.

For it is the life of all flesh: the blood of it is for the life thereof:

Therefore I said to the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

And whatsoever man there be of the children of Israel, or of the strangers that sojourneth among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

And every soul that eateth that which died of itself, or that which was torn of beast, whether it be one of your own country, or a stranger, he shall both wash his clothes, and

bathe himself in water, and be unclean until the even: then shall he be clean.

But if he wash them not, nor bathe his flesh; then he shall bear his iniquity. Leviticus 17: 10-16.

We are trying to make it plain that the food we partake of, has a spiritual as well as a common significance; plainly speaking, if your mind is right, you will choose the right kind of food. Mind and body must be in harmony. Both must be fed.

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. Acts 15:20-21.

Teach men the thought that comes from the law as handed down by Moses.

Now Moses' law taught men that if they sinned and repented that God would forgive them, and this is true. But Jesus Christ came and gave men the example that men can and must live without sinning, by the grace of God. Moses was the advance agent of Jesus Christ.

Any man that has the right thought will not eat anything that is unclean. Any man that has the right thought will not allow himself to perform any act that is unclean:

The expression, eating the blood of Jesus Christ, means to eat the knowledge of why Christ shed His blood. We should not take this fact alone in the letter, for the letter killeth, but in the spirit, for the spirit is life.

Let the ministers of Christ teach the people to stop sinning, for that is the New Testament and the full laws thereof.

And he shall make an offering unto the Lord; the fat that covereth the inwards and all the fat that is upon the inwards.

It shall be a perpetual statute for your generations through all your dwellings, that ye eat neither fat nor blood. Lev. 3:3-17.

Speak unto the children of Israel, saying that ye shall eat no manner of fat, of ox, or of sheep, or of goat.

Now that which is perpetual is for all time, ye shall eat no fat that is upon the intestines of any animal or fowl, but it may be used otherwise.

It is claimed by the medical profession that certain animals carry germs of certain diseases in different parts of their bodies, and this is true in a measure at least.

The custom of putting fertilizers upon the vegetation, many of them made from the bones of animals that died from diseases, is the common cause of many odd diseases that the medical profession has no conception of their origin.

Then said I, Ah Lord God: behold my soul (the body of flesh) hath not been polluted, for from my youth even up till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came their abominable flesh into my mouth.

Then said he unto me, Lo I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Ezek. 4:14-15.

A cow is clean and will not eat any dead carcass, so the manure is good for fertilizer. You cannot bring a clean thing out of corruption, it is not there. Nevertheless, the time will come when all creatures that remain upon the earth shall be meat for the human family. Many of the creatures that we have at the present time are plagues that God has sent upon the human family for their disobedience to the laws of God.

Bears, snakes, lizards, frogs, snails, and every species of these creatures that are alive in the earth are not for food for human beings, because many of them eat the flesh of other animals, and this is contrary to the laws of God.

The question often is asked, Why are these things given to men to think of and contend with? The reason is this: If men do not know how to dispose of problems pertaining to dumb creatures that are upon the earth, how can they hope to solve questions pertaining to better relations among men? Christians teach men the Bible, the greatest book, for they cannot live unless we do, that is, we will cease to be a great people if we sit by and allow the devil to disregard its contents.

God commanded the children of Israel not to kill or bring as an offering to God anything which is not perfect. And if ye offer the blind for sacrifice is it not evil? and if ye offer

the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Malachi 1:8.

In this manner the Lord taught the people that they should realize first of all that God desired them to make all things perfect. For if God would not accept an imperfect animal as a sacrifice it stands to reason that God does not desire a man to stand before the people and represent Him, unless that man also be perfect.

As the leaders of the world, the Christians must, first of all, be perfect in every respect, for the teaching of Christ is the teaching of the perfection of the mind and also the body, for a perfect body and an imperfect mind are not in harmony, nor can such a thing be possible. But the perfect mind will perfect the body, and no Christian can have a perfect knowledge of Christ and be lame or in any way suffer in the body. Now a great many people will not agree with me in this respect. But the scriptures teach that they brought to Jesus their sick and He healed them.

For ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the world foundation was laid, but was manifest in these last times for you. 1 Peter 1:18:20.

God taught men in the beginning of the world how to pro-create their offspring in the perfect manner. All thoroughbreds are born so. There is no way under the sun where there can be any inbreeding and producing thoroughbreds, unless you breed thoroughbreds with the same. Plainly speaking, we want first-class seed to grow from.

And so God said to them, Sanctify the first born to Me. All that openeth the womb among the children of Israel, of man or beast, is mine.

And Moses said to the children of Israel, Remember that this day you came out of the land of Egypt, and out of the house of bondage.

The children of Israel in that day were not full of corruption, and God used this simple method to teach them to keep clean by being born clean, for there is no way on earth to keep the system pure unless it is done through purifying the mind and in turn a pure mind will purify the blood or the seed.

God warned the children of Israel to always keep God in mind. They were taught not to make themselves any idols, which meant that they should not follow their own ideas.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord

Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord.

If ye walk in my statutes, and keep my commandments, and do them:

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

You shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

And ye shall eat old store, and bring forth the old because of the new.

And I will set my tabernacle among you: and my soul shall not abhor you.

And I will walk among you, and will be your God, and you shall be My people.

I am the Lord your God, which brought you out of the land of Egypt, that ye should not be their bond men; and I

have broken the bands of your yoke, and have made you go upright.

But if ye will not hearken unto me, and will not do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of the heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto Me, and will not hearken unto Me, I will bring seven times more plagues upon you, according to your sins.

And God promised to send every kind of plague upon the children of Israel if they failed to obey the laws of God.

But if they repent and do His commandments, then for the promise that God has made with their fathers, He would restore everything which they through their disobedience had caused Him to suffer to be torn down. Lev. 26.

And with these promises the children of Israel were sent on their journey to the land of promise which God had promised to give to those that serve Him according to the laws of God as laid down in the beginning.

It is significant to note that in the number of those that went out onto the land of promise every tribe was represented. Now the twelve tribes of Israel represent the twelve different types of human beings that inhabit the earth. And God gave commandment to Moses when He gave him the commandment to build the tabernacle He also gave the commandment that

the twelve stones should be set in the ephod of the priest to represent the twelve tribes of the children of Israel. The stones were set upon the breast plate of the priest, that he should be reminded always of the duty of his office, which is to teach all types of men the laws of God.

And going into the land of promise we see these same tribes among those that were going along. And so it is today for Christ said whosoever will may come.

NUMBERS—THE FOURTH BOOK OF MOSES—GENERAL LAWS.

And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

And with you there shall be a man of every tribe; every one head of the house of their fathers.

And Moses and Aaron numbered the people as the Lord had commanded them.

But the Levites were exempted for the service in the tabernacle. The priests were not called to war:

But they were commanded to camp around the tabernacle of the congregation of the children of Israel.

Now the calling of the children of Israel an army did not mean that they should fight with weapons such as men war with, for we have an example of how God led His people out of Egypt, so men that were chosen to be soldiers of God's army is the warfare of winning souls.

And as they marched along, this great army of God, His chosen people, God gave them this commandment:

If a stranger shall sojourn among you, and will keep the passover unto the Lord, according to the ordinance of the passover, and according to the manner thereof, so shall he do; ye

shall have one ordinance, both for the stranger, and for him that was born in the land.

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them. (Note—God's word is still working to this point.)

And the cloud of the Lord was upon them by day when they went out of the camp.

And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered: and let them that hate Thee flee before Thee.

And when it rested, he said, Return O Lord, unto the many thousands of Israel.

Notwithstanding the fact that God was leading them to a land of plenty and a place of rest, the people complained and found fault with the food that they had to eat, they were too short sighted to look beyond the conditions that at that time confronted them to the bright side of God's promises, pertaining to the land that he had promised to give to them for an everlasting inheritance.

And it displeased the Lord that they complained, and He sent fire among them and consumed them, but when Moses prayed the fire was quenched by the Lord.

Nevertheless the mixed multitude that was among them fell a lusting, and the children of Israel also wept again for want of meat, saying who will give us flesh to eat.

Said they: We remember the flesh which we did eat freely in Egypt; and the cucumbers and the melons, and the leeks, and the onions, and the garlic:

Now our soul is dried away: there is nothing at all, beside this manna, before our eyes. (Note.—We call attention to these things that men may see the cause of the conditions which are now coming into action.)

And they took the manna that God had sent them to eat from heaven, and ground it and made them a sort of bread. (They have tried to take the real bread which is God, and do likewise, and make Him like they want Him to be.)

And when the dew fell upon the camp at night, the manna fell also upon the camp, and the people wept in their tents when they saw the manna.

And Moses heard the people weep, every man and his family, and the anger of the Lord was kindled against them, and Moses was displeased also.

And Moses said unto the Lord, Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favor in Thy sight, that Thou layest the burden of this people upon me?

Have I conceived all this people? have I begotten them, that Thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

And Moses asked the Lord why was he supposed to give the people flesh to eat, and he told the Lord that the people were too many for him to bear and he asked the Lord to help him.

And God told Moses to choose seventy men among the children of Israel to come before the Lord on the next day.

And God told Moses to sanctify the people the next day and the Lord should come down and give them meat to eat until they were sick of meat.

But Moses said to the Lord, there are nearly a million people and where shall the meat come from to feed so many people for a month?

Nevertheless the Lord came down as He had promised to do and He took of the spirit of Moses and put it upon the seventy elders and when the spirit rested upon them they prophesied in the camp.

And God gave them meat to eat in the form of quails, which came upon the camp in great droves and the people ate their full of meat and while they yet ate it the wrath of the Lord was kindled against them and the plague went out among them and consumed them.

Moses was in the same position that many other ministers of the Gospel of Jesus Christ have found themselves in and that is there were more devils among his congregation than there were Christians, and because of this fact he could not go forward as rapidly as he should have, had the conditions been better.

Not only is this condition found in the church, but it is found in every walk of life, in the family it is found, the disa-

greement of one person causing the entire family or organization to suffer as the case may be.

Moses was meek and humble, yet he was a leader of men, and any one that is of a whole soul nature will encounter the conditions that Moses encountered: There is nothing on earth as hard to deal with as an ignorant, self-conceited person.

There are many types of fools in the world, but the hardest of all types is the fool that thinks that he is wise.

The way of a fool is right in his own eyes: but he that hearkeneth unto council is wise. Prov. 12:15.

Moses encountered the same conditions that men of today are encountering, who are trying to promote that which is to the advantage of the whole people. Any project of whatever nature that is presented to the people, be it ever so worthy, there are always to be found those who say that It Can't Be Done. Those who feel that big things cannot be done judge others by themselves. Nevertheless this type is in the majority and so they hinder progress. But never in the history of the world has the Can't Be Dones kept any worthy movement from becoming a reality in time.

One thing Christians must bear in mind, and this is that the Kingdom of God will not come into existence in full until those who are too far gone to be saved are rooted up and out of the way.

Let no man deceive you by any means: for that day shall not come, (when all men shall worship God in Spirit and in truth), except there come a falling away first, and that man of sin be revealed, the son of perdition.

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple, (in men's hearts), of God, shewing himself that he is God. II Thes. 2:3:4.

God was making the devils among the children of Israel reveal themselves.

The bread which came to them down from heaven, signified the real bread which they should live upon, and that is the Holy Bible, the Word of God.

And Moses asked the Lord why He had afflicted him by calling him to bear the burden of the great armies of Israel.

Said he, Have I conceived all this people? Have I begotten them, that Thou should say unto me, Carry them in thy bosom as the nursing father beareth the sucking child, unto the land which Thou swarest unto their fathers?

And God commanded Moses to gather together seventy men from among the Israelites, men that were known to be men indeed. And God said that He would come down and talk to Moses at the door of the tabernacle, and take of his spirit and put it upon the seventy. And Moses did as God commanded him. And the seventy went through the camp and prophesied as did Moses.

And one of the young men who was the servant of Moses came and told Moses, of this fact, saying to him, My lord forbid them.

And Moses said to him, Enviest thou for my sake? would to God that all of the Lord's people were prophets, and that the Lord would put His spirit upon them.

Moses married a colored woman, and being a real man he did not keep the fact under cover.

Miriam and Aaron spake against Moses because of the Ethiopian woman who he had married, for he had married an Ethiopian woman.

The desire for supremacy is the devil, and it is his mission to gain, through evil means.

And they said, Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us? And the Lord heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the Lord spoke suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation, and they three came out.

And the Lord came down in the cloud to the tabernacle door and called both Aaron and Miriam, (they were the sister and brother of Moses), and they both came out, and the Lord said unto them, Hear now My words: If there be a prophet among you I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.

But My servant Moses is not so, who is faithful in all Mine house.

With him I will speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?

And the anger of the Lord was kindled against them; and He departed.

And the cloud departed from the tabernacle door: and behold Miriam became as leprous, as snow: and Aaron looked upon Miriam and, behold she was leprous.

And Aaron said unto Moses, Alas, my lord, I beseech Thee, lay not this sin upon us, wherein we have done foolishly, and wherein we have sinned.

Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the Lord, saying, Heal her now, O God I beseech thee.

And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out of the camp seven days, and after that let her be received in again.

And Miriam was shut out of the camp seven days, and the children of Israel did not journey until Miriam was permitted to return to the camp again. Num., 12:1:16.

After that the people journeyed to Hazeroth, and pitched in the wilderness of Paran.

Miriam and Aaron were of that type that we have already described, first they were of the type that believes in taking things into their own hands and disregarding the laws of God as to the settlement of matters, and second the same mean spirit that is typical of the serpent, the children of Dan, and adder in the path of progress that bites the horse's heels and causes the rider to fall backwards. This type of person is not capable of leading nor do they always desire to lead, but their desire seems to be to hinder progress. But child of God, you who are trying to carry on the work of the Lord have an example in Moses, the man of God, and I know personally that if any child of God is trying to do a work that God has given him to do God will not let the devil stand in the way any more so than He let him stand in Moses' way. God said that if a man's ways please God that He will make his enemies to be at

peace with Him: and so I say in the name of Jesus Christ to any Christian who thinks that he has been called to do a work but is being hindered by the devil, that the fault lies in yourself, for don't you know that the right kind of light will banish the most dense darkness?

Moses did not go to God about the remarks that his brother and sister made about his wife, I doubt if Moses heard them, but God did hear them and I want to say right.

Here that many persons in the church of today are suffering from affliction because of their mean criticisms of some one who is truly following the teachings of God.

David, king of Israel, returning from a victorious battle, came marching into the City of David with the ark of the Lord. And his wife Michal, Saul's daughter, looked through a window, saw him leaping and dancing before the Lord; and she despised him in her heart.

And when David had made an end of sacrificing to God in the tabernacle where he set the ark of the Lord, he came home to bless his own household.

And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself.

And David said unto her, It was before the Lord, which chose me before thy father and all of his house, to appoint me ruler over the people of the Lord, therefore will I play before the Lord.

And I will yet be more vile than thus, and will be base in my own sight: and in the maidservants which thou hast spoken of, them shall I be had in honour. Therefore Michal, the daughter of Saul, had no child to the day of her death. II Samuel, 16:16:20:21:22:23.

Many so-called Christians will feel ashamed of any one shouting or in any way giving praise to God in the church or abroad. But many of those who feel this way are not ashamed to meet other women's husbands. And many of them are not ashamed to cloak other men's wives in their homes while they meet men who are not their husbands. We know that many hypocrites shout and make other demonstrations in

the House of God, but we are sure that if men can sit at the side of a prize fight, so called, and look at two brutes in the form of men beat one another insensible, surely anyone who feels the spirit of God should be allowed, without criticism, to praise God in his own way. Men who claim to have sense, scream and shout at a so called prize fight. These things happened unto the children of Israel for our admonishment upon whom the ends of the world have come. For the things which happened unto the children of Israel will also happen to all mankind who so conduct themselves.

And God spake to Moses face to face apparently, God was so near to Moses that Moses could feel the presence of the Lord. God did not teach Moses through dreams as He did some of His disciples for Moses needed more vivid teaching than comes through a dream. Moses had need of the support of God's presence in order to be successful in his leadership of the children of Israel, and so does any leader of men need the presence of the Lord to lead the human family successfully.

And God said to Moses, Send men to search the land of Canaan, which I will give unto the children of Israel: and God commanded that the head of each tribe be sent.

And Moses, by the commandment of the Lord, sent a man of each tribe, beginning at Reuben, and so on a man representing each tribe, which means the different types of human beings that inhabit the earth of which we have already described. And Moses sent the men to spy out the land and see what it was like and what the people were like and how they lived, etc.

And so the men that were sent to search the land, searched it from one end to the other, and they brought from the land some of the fruit, a large bunch of grapes and figs and pomegranates, the grapes were of such a size that a cluster of them was put upon a staff and two men brought them down from the land, between them. And when the men that went to search the land returned to Moses after forty days' absence they brought a good report of the land saying, It is indeed a good land and floweth with milk and honey, which meant that the land was indeed a rich land and very fruitful.

True, the people were a strong people, they said, but by the help of God the children of Israel should overcome them.

And Caleb, one of the men of the tribe of Judah, the type of man that has the courage of the lion and does not think that anything is immovable, urged the people to go at once and take possession of the land, said he, Let us go at once and possess the land, for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people: for they are stronger than we.

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

We have in this instance an example of what the church of the present time has to contend with, the children of Israel were not a race of people as men have been teaching since the beginning of the calling of Israel as the representative of God. They were types and we have the same types in the church of today, the seed, mentally and physically.

THEY THREATEN TO RETURN TO EGYPT

And all the congregation lifted up their voice and cried: and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in the wilderness.

And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return to Egypt?

And they said one to another, Let us make a captain, and let us return unto Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes:

And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceedingly good land.

The conduct of the children of Israel makes it plain to see how impossible it is to lead a person into a higher sphere than they were born to occupy. And as truly as God lives there are many people who were born to be slaves, by this we mean to say, that they were born with only the qualifications of a slave, which is first of all, a hard head and mental blindness. And as they said it were better for them that they should have remain in Egypt. The thought of being their own master was too much for them. And too the wonderful manner in which God was leading them was beyond their comprehension. Their minds did not grasp the situation. Now we have said that unless man be clothed in the mind of God, he is as dust indeed and this is true.

It is a Godsend that some people have been held in bondage, for many people have given to the world things which are serviceable and they would not nor could they have done so had they not have had someone to boss them.

The Israelites were an example of this fact. When they fully realized that they were free they became panic stricken, and their minds said to them we should not be in this position. And they planned to return to Egypt and to bondage. And if God had not interferred they would have gone back to Egypt and into bondage.

It requires great patience to lead a body of people, and it also requires great patience some times to lead an individual. On this occasion the leaders of the children of Israel were real leaders, and they reasoned with the people and God was with them. They reasoned with them about the land which they had passed to search it was a good land, and if the Lord delighted in them He would bring them into the land.

And he begged them not to rebel against the Lord, neither to fear the people, for said he, They are bread for us.

But all the congregation bade that they be stoned with stones, and the glory of the Lord shone in the tabernacle of the congregation of the children of Israel.

And the Lord said unto Moses, How long will this people provoke Me? and how long will it be before they believe Me,

for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and a mightier than they.

And Moses said to the Lord, the Egyptians will hear it, (for thou broughtest this people up in Thy might from among them.)

And Moses said to the Lord, They will tell it to the inhabitants of the land: for they have heard that Thou art among this people and that Thou art seen face to face, and Moses spoke of the cloud that led them by day, and the pillar of fire that led them by night.

And Moses said to the Lord, If Thou shalt kill this people as one man, then shall the nations that have heard of the fame of Thee speak, saying, That because the Lord was not able to bring the people up into the land which He sware to give them He hath slain them in the wilderness.

And Moses said to the Lord, I beseech Thee, Let the power of the Lord be great, according as Thou hast spoken, saying:

The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

And Moses prayed the Lord to pardon the iniquity of the people as He had done all the way from Egypt up to that time.

And the Lord said to Moses, I have pardoned according to thy word.

But the Lord said to Moses, As truly as I live, all the earth shall be filled with My glory.

And He said to Moses, Because these men have seen My glory these many times, the wonders and the miracles that I did in Egypt and in the wilderness, and have not hearken unto Me, but have tempted Me these ten times, and have not hearkened to My voice;

Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it.

And the Lord said that Caleb, because that he had another spirit he should see the land and his seed should possess it.

And the Lord made it known to Moses that the Amalekites and the Canaanites were in the valley. And the Lord told

Moses to return with the people and camp in the wilderness by the Red Sea.

And the Lord said to Moses and Aaron, saying: How long shall I bear this evil congregation, which murmurs against Me?

And the Lord told Moses to say to them, as they had said so should the Lord do to them.

And the Lord said that their carcasses should fall in the wilderness all of them that was numbered from twenty years and upward, which have murmured against Me.

And the Lord said to Moses, Not one of thee shall come into the land except Caleb, son of Jephunneh, and Joshua, son of Nun.

But the children of whom they were so anxious about the Lord said that He should bring them into the land.

And they should wander forty years, a year for each day that their parents were searching out the land, and ye shall know My breach of promise, said the Lord.

I am the Lord and have said, I will surely do it unto this evil congregation, that are gathered together against me: in this wilderness they shall be consumed and die, and all of those men that brought back slander about the land, died in the wilderness. But Caleb, the son of Jephunneh, and Joshua, the son of Nun, which were of the men that went to search the land did not die because that they brought back a true report of the conditions in the land.

Moses told the people that the Lord was angry with them for their evil conduct, and that they should die in the wilderness as they had said that they wished to die, and so they mourned very greatly.

And they rose up early in the morning, and went up to the top of the mount, saying, Lo, we be here and will go up unto the place that the Lord has promised: for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

And Moses told them not to go up, for said he, The Lord is not among ye; and ye will be smitten before your enemies.

They went and the Amalekites and the Canaanites came down and smote them.

These things are written to show the children of men the reason that the Church of God did not go forward in those days

that Moses was trying to lead the children of Israel into the land that God had promised to give to his seed.

THEY ARE REMINDED TO OBSERVE GOD'S LAW AT ALL TIMES

God from time to time gave the commandments to follow pertaining to the government of the land which He was leading them into through the instrumentality of Moses.

The laws that God gave the children of Israel would solve any problem which confronts the human family today.

The immigrant situation in America at this time can be cleared if the instructions which God gave in the law of Moses are followed, which are as follows:

Thou shall not oppress a stranger for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. Exodus, 23:9.

History tells of the struggles of the early settlers in this country, and surely Americans should know how to deal with this vital question in a Godly manner.

And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do so shall he do.

One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generation: as ye are, so shall the stranger be before the Lord.

One law and one manner shall be for you, and for the stranger that sojourneth with you.

Now Korah, the son of the house of Levi, and Dathan and Abiram, the son of Eliab and On, the son of Peleth, sons of Reuben, took men:

And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye yourselves above the congregation of the Lord?

And when Moses heard it he fell on his face.

It is hard to understand why a person should wish to persecute another for trying to do right. And yet it is blindness of the mind which causes it, and for this reason Christ said to all who follow Him:

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. St. Matt., 5:10:11.

Yea, and all that will live godly in Christ Jesus shall suffer persecution. II Timothy, 3:12.

And Moses spake unto Korah and his company and said, Even tomorrow the Lord will show whose are His, and will cause even them to come unto Him: even him whom He has chosen will He cause to come near to Him.

This do: Take you censers, Korah, and all his company, and put fire therein, and put incense in them before the Lord tomorrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. (Note.—Levi represents the type that are mob leaders.)

And Moses said unto Korah, Hear ye sons of Levi, I pray thee. Seemeth it but a small thing to you that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and stand before the congregation to minister unto them?

And He hath brought thee near to Him, and all thy brethren, the sons of Levi, with thee: and seek ye the priesthood also?

For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab, who said, We will not come up.

Is it a small thing that Thou hast brought us up out of a land that flowed with milk and honey, to kill us in the wilderness, except thou make thyself a prince over us altogether?

Moreover, thou hast not brought us into a land that flows wtih milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up.

And Moses was very wroth, and said unto the Lord, Respect not Thou their offering: I have not taken one ass from them, neither have I hurt one of them.

And Moses told them to be before the Lord the next day, and prepare their censers as Moses had instructed them to do.

And Korah and his company gathered all of the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all of the congregation.

The Lord spoke to Moses and to Aaron, and said unto them, Separate yourselves from this congregation that I may consume them in a moment.

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?

And the Lord spake unto Moses, saying:

Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and Abiram.

And he spake unto the congregation, saying, Depart, I pray you from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins.

So they gat up from the tabernacle of Korah and Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

And the earth opened her mouth, and swallowed them up, with their houses, and all the men that appertained unto Korah, and all his goods.

They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

And there came fire out from the Lord, and consumed the two hundred and fifty men that offered incense.

And the Lord commanded that Eleazar, the son of Aaron, the priest, take the censers out of the burning, and scatter the fire; for they were hallowed.

The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.

And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for the covering of the altar.

To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and his company: as the Lord said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and Aaron, saying, ye have killed the people of the Lord.

And it came to pass, when the congregation was gathered against Moses and Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

And Moses and Aaron came before the tabernacle of the congregation.

And the Lord spake unto Moses, saying:

Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

And Aaron took as Moses commanded, and ran in the midst of the congregation; and behold the plague was begun among the people.

And he stood among the dead and the living; and the plague was stayed.

Now they that died in the plague was fourteen thousand and seven hundred, besides them that died about the matter of Korah.

And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Moses and Aaron, through the rebellion of Kohath, the son of Levi (the type which does not regard any organized law, but take things into their own hands), found themselves in the same kind of position that many other leaders of men have since been in, in the church and otherwise:

They had gone among a people that were very far away from God, and by faith in God and hard work, they had started on the road to success, when the devil rose up to hinder progress:

Now any man that is capable of leading a mob is not capable of leading any other kind of body of men, other than weaklings: Korah could not have led the children of Israel out of Egypt, for the reason that he had not the qualities that the job required. The other men that had taken sides with him were the sons of Reuben, representing the type that makes no success of anything, because they do not possess the ability to stick to a thing long enough to make a success of it.

And so this combination conspired against Moses and Aaron, to try and undo the work that God was doing through them. And in their conduct they emphasized the fact that it is possible to lead a man's body into a thing, but it is impossible to make him see any further than his mind can grasp.

It must be borne in mind that the children of Israel had not had the opportunities to learn that men of today have had, and if there is any credit due mankind for the progress which they have made to this day and time, it is due to the early

settlers. They were the pathfinders and had to learn. Now one thing to their credit: We know that an idol is nothing in this world and that there is no other God but one, yet the heathen believed that there was something higher than himself with whom he had to deal. But men of this day and time think they are all in all. The church shall take over the government of the world with no thought of oppression such as the early church practiced, but with liberty and love for all.

A quick work will the Lord make in the earth and cut it short in righteousness. The children of Israel, even the whole congregation, came to the desert of Zin in the first month: and Miriam died there, and was buried there,

And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord:

And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? It is no place of figs, or seed, or of vines, or of pomegranates; neither is there any water to drink.

And Moses went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying,

Take the rod, and gather the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth water, and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord as He commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring them into the land which I have given them.

And Moses sent messengers to the king of Edom, to say to him, Thy brother Israel of whom you know of the hardships that have befallen us in Egypt,

And how the Egyptians have vexed our fathers, and how we cried out and the Lord has heard our cry, and sent His angel to bring us out of Egypt, and behold we are in a city in the uttermost of thy border:

Let us pass through thy country: we will not pass through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway: we will not turn to the right hand nor to the left, until we have passed thy borders.

And Edom would not permit the children of Israel to pass through his borders.

And he came out with much people, and a strong hand against the children of Israel.

And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying,

Aaron shall be gathered to his people: for he shall not enter unto the land which I have given the children of Israel, because ye rebelled against My word at the water of Meribah.

And because of the nagging of the children of Israel, Moses had gathered the children of Israel even the whole congregation before the rock, as the Lord had commanded him to do.

And Moses said to the people, Hear now ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and smote the rock twice: and the water came out abundantly, and the whole congregation drank, and also their beasts.

And because that Moses did not sanctify the people in the sight of the Lord, but left the impression upon the people that he of his own accord had caused the rock to give forth water, the Lord said to Moses and Aaron, Ye shall not enter into the land which I have promised to give to the children of Israel.

In trying to do his best to please the children of Israel, Moses sinned against God, in that he failed to remind the con-

gregation of the children of Israel that all things are possible with God, as in this instance the Lord made the rock to give forth water, so it is possible for God to do the things that man considers to be impossible. They angered Him also at the waters of strife, so that it went ill with Moses for their sakes:

Because that they provoked his spirit, so that he spake unadvisedly with his lips. Psalms 106:32-33.

So Aaron dies in the Mount Hor, and the children of Israel mourned for him thirty days, even all the congregation of the children of Israel.

The Lord did not permit Aaron to come into the land of promise with the children of Israel, for the reason that Moses was leading the children of Israel in the name and the power of God, and if Moses let the people cause him to do as they wanted him to do, how was he going to lead them in the way that God was teaching them to go? The servants of God must be sure that they are being led of God and not by man.

In their journey to the land of promise, the children of Israel did not miss an opportunity to complain, and from time to time God sent plagues upon them in order to make them think and go forward.

BALAAM COULD NOT CURSE THE PEOPLE OF GOD.

And the children of Israel fought against the Canaanites, and many of the children of Israel were taken prisoners. And the children of Israel vowed a vow, saying, If the Lord will give the people into my hand, then will I utterly destroy their cities. (Note—God promised to drive out this people before Israel.)

And the Lord hearkened unto their voice, and delivered up the Canaanites into the hand of the children of Israel and they utterly destroyed the Canaanites and their cities.

When the children of Israel came to the land of Amorites they sent messengers to ask the king for permission to pass through his land, but King Sihon would not grant the privilege of passing through his land, but he came out and fought against them and the children of Israel fought against him and took all of the cities of the Moabites, and the children of Israel dwelt in the land of the Moabites.

And as the children of Israel fought from one country to another the kings of the land heard of their success. And they were afraid of them and thought to hinder the progress of the children of Israel.

And Balak, son of Zippor, saw all that Israel had done to the Amorites.

And Moab was afraid of the people, because that they were many: and Moab was distressed because of the children of Israel.

And Moab said to the elders of Midian, Now shall this people lick up all that is round about us, as the ox licketh up the grass of the field. And Balak, son of Zippor, was king of the Moabites at that time.

He sent messengers therefore unto Balaam, the son of Beor, of Pethor, which is by the river of the land of his people, to call him, saying, Behold, there is a people come out of Egypt and they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, and curse me this people; and the king also stated in his message that he knew whoever he blessed is blessed, and whoever he cursed is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of diviniation in their hand, and they delivered the message of Balak unto Balaam,

And the angel of the Lord appeared to Balaam, and said unto him, Thou shalt not go with the men, thou shalt not curse the people, for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you back into your own land, for the Lord refuseth to give me leave to go with you.

And the princes returned to their own land and said unto their king, Balaam refuseth to come with us.

And the king sent other of his men, princes of higher rank than the first ones he sent, and finally Balaam was persuaded to go with them,

And as he rode along the way upon his ass, the angel of the Lord stood in the way and the ass saw the angel standing in the way, and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her back into the way,

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed the foot of Balaam against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, there was no way to turn either to the right hand or to the left.

And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou smitest me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold I went out to withstand thee, because thy way is perverse before me:

And the ass saw me, and he turned from me these three times: unless she had turned from me, surely now I also had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned: for I knew not that thou stoodest in the way against me: now therefore if it displeaseth thee, I will get me back again.

But the angel of the Lord said to Balaam, Go with the men: but only speak unto the men the word that I speak unto thee, so Balaam went with the princes of Balak.

And when Balaam came to Balak, he said in reply to his query as to why he had been so slow about coming: said Balaam, I can do nothing but speak the word that the Lord has given me to speak, and so when they had made an altar and

offered up burnt sacrifice, Balaam took up this parable, saying, Balak has sent and brought me out of the mountains of the east, saying come and curse me Jacob, and defy Israel.

How shall I curse whom God has not cursed? Or how shall I defy, whom the Lord has not defied?

For from the top of the rocks I see him, and from the hills I behold him: lo the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel?

Let me die the death of the righteous, and let my last end be like his.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether.

And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

And Balak took him to another place, and said, Come and curse me them here, and they made another altar, and offered up burnt sacrifice, and all the princes of Moab stood by him, and he said to Balaam, Come, what does the Lord say?

And Balaam said unto Balak, Thou son of Zippor, arise and hear what the Lord has to say:

God is not a man that He should lie; neither the son of man, that He should repent: Hath He said, and shall He not do it? Or hath He spoken and shall He not make it good?

And when Balak saw that Balaam would do naught but bless the children of Israel, he said to the prophet Balaam, Neither bless them nor curse them,

And Balak brought Balaam to the top of Peor, that looketh toward Jeshimon.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to speak for enchantments, but set his face toward the wilderness.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to his tribes; and the spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor, hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, which saw the visions of the Almighty, falling into a trance, but having his eyes open:

BALAAM FORETELLS THE COMING OF CHRIST OF ISRAEL'S SEED.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel;

As the valleys are they spread forth as gardens by the river side, as trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets and his seed shall be in many waters, and his king shall be higher than Agag and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows.

He couched, he lay down as a lion and as a great lion: who shall stir him up?

Blessed is he that blesseth thee and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies and behold, thou hast altogether blessed them these three times.

Therefore now flee thou to thy place; I thought to promote thee unto great honour; but lo, the Lord hath kept thee back from honour.

And Balaam said unto Balak, spake I also unto thy messengers which thou sentest unto me, saying,

If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that will I speak.

And now behold, I go unto my people; come therefore, and let me advertise thee what this people shall do thy people in the latter days. (Note—The present time.)

And he took up his parable and said, Balaam the son of Beor hath said and the man whose eyes are open hath said:

He hath said, which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: (his mental eyes.)

I shall see him, but not now. I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up this parable, and said, Amalek shall be the first (Note—Amalek was the first nation to make war with Israel) of the nations, but his latter end shall be that he perish forever.

And he looked on the Kenites and took up this parable and said, Strong is thy dwelling place and thou puttest thy nest in a rock.

Nevertheless the Kenite shall be wasted until Asher shall carry thee away captive.

And he took up this parable and said, Alas, who shall live when God doeth this?

And the ships shall come from the coast of Chittim, and afflict Asshur, and shall afflict Eber, and he also shall perish forever.

And Balaam rose up and went and returned to his place and Balak also went his way.

DEUTERONOMY—MOSES' FIFTH BOOK—HE GIVES THEM HIS LAST COMMANDMENTS.

Notwithstanding the fact that God had commanded the children of Israel not to have any dealings whatever with the people whom God was driving out before them, they joined

themselves with them and worshipped the god Baalpeor. And God became angry with them. One of the children of Israel went boldly out and brought in a Midianitish woman in the sight of the whole congregation and in the sight of Moses, and the plague was sent upon them, but when the man and the woman were slain the plague was stayed. The children of Israel were numbered and their countries assigned to them, and the Lord made it known to Moses that he should be gathered to his people, and so Moses chose Joshua as his successor.

And Moses prayed God to set a man over Israel that would lead them righteously.

Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation.

Which may go out before them and which may go in before them and which may lead them out and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

And Moses laid his hands upon Joshua and give him the charge which the Lord had commanded Moses.

And Moses repeated the story of their travels from the time that they came out of Egypt unto that present day.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Moses also cautioned them about making idols to worship, saying to them that they had heard the voice of God speak, but that they had not seen any similitude; only ye heard a voice.

(If men would use their minds they would not have such things as idols, for they would know that anything which has no life in it is of no use, nor can it help them in any way. Lack of thought causes men to worship idols.)

The government of Christ can and shall come into effect by men acquiring a perfect knowledge of God. There will not be any violence on the part of the Christians. Anything that impedes the progress of the government of the earth by Christ through the channel of men that He has chosen to represent Him shall be moved by the power of God. The thing that must be accomplished is for the church to get right. By the church we mean the unity of the Christians of all creeds.

And after the children of Israel had come into the land which the Lord had promised to give them, Moses related to them the manner in which God had led them into the land of promise.

At the end of the forty years in the wilderness in the eleventh month on the first day of the month Moses spoke unto the children of Israel according to all that the Lord had commanded him spake he unto them.

Said he, The Lord our God spake unto us, saying, You have dwelt long enough in this mount:

And the Lord sent them into the land of the Amorites, etc. Behold I set the land before you; go in and possess it, the land which God promised to give to your fathers Abraham, Isaac and Jacob.

And Moses reminded them that he had spoken to them at the time, saying to them, Ye are so many that I am not able to bear you myself alone,

And he reminded them of how God had permitted them to choose men of their own tribe to be their leaders.

(And Moses asked that the Lord God of their fathers make them thousand times more in multitude than they were at that time.)

And Moses reminded them of how he had permitted them to settle the small matters among themselves, but the great matters they brought to him, and he brought the matter before the Lord.

And Moses mentioned the fact that the Lord had given commandment that the judges hear the matters between them as brethren and judge every man righteously between his brethren and the stranger that is in the land.

Ye shall not have respect to persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's and the cause that is too hard for you, bring it to me, and I will hear it.

He also spoke of the men that rebelled at the law of God, and died in the wilderness.

And not one of them shall see the land which God had promised to give to the children of Israel.

And Moses reminded them of their wish to send men to spy out the land which the Lord had given them and of God

giving them permission to do so, and of how they rebelled against the commandment of the Lord.

Notwithstanding the fact that the Lord went with them and fought their battles for them, they murmured against the Lord, and God said surely not one of these evil men shall see the good land which I sware to give to their fathers,

And so they all died and the Lord brought their little children into the land.

And God also said to Moses, because he disobeyed the commandment of the Lord in his effort to please the people, You shall not see that good land, but Joshua, son of Nun, shall lead the people into the land.

And Moses reminded them of their going up to fight against their enemies the Amorites, which dwelt in the mount, and the Amorites came out and slew them, because the Lord was not among them because of their disobedience.

And Moses reminded them of their journey into the wilderness and camping by the Mount Seir, many days.

And the Lord spake unto Moses, saying, Ye have camped by this mount long enough: turn and go northward.

And of the commandment of the Lord to them to go through the land of Edom, but that they should not meddle with anything but that they should buy meat for food from the Edomites, and water to dirnk from them,

And he reminded them that God knew their great walking through the wilderness all of those forty years and that God had blessed them and that they had not lacked anything.

Moses reminded them of how they had sent to King Sihon to ask him permission to pass through his land and of their promise to buy food of him and water to drink, but not to touch anything that belonged to the people, nevertheless the king would not permit them to pass by peacefully, and so the Lord gave the children of Israel the victory over their enemies and they possessed the land and dwelt in it.

And Moses reminded them of the different battles that they had with the many kings and of the land which they took as a possession, but they destroyed all of the inhabitants of these cities and also the many buildings and high walls that the different nations of that time had builded around their cities.

And Moses reminded the children of Israel that when the tribes of Reuben and of Gad decided to settle in the land on this side of the Jordan, nevertheless the Gadites and the Reubenites had to go and fight with their brethren before they could settle in the land.

And Moses also reminded them that God had said unto Moses when Moses prayed to God that he might be permitted to enter the land the Lord said unto him,

Let it suffice thee, speak no more of the matter.

But get thee up into the top of Pisgah and lift up thine eyes westward and northward and southward and eastward and behold it with thine eyes; for thou shalt not go over this Jordan.

And the Lord gave Moses the command to charge Joshua and encourage him how to lead the people: thus Moses was called to rest and did not lead the people into the land because that he disobeyed the laws of God at the waters of Meribah,

And because of these many blessings that the Lord had bestowed upon the children of Israel, Moses urged them to keep the laws of God.

Said he, What nation is so great and has God so near to them?

And Moses asked them what nation on the face of the earth that had laws and statutes so righteous as the laws that God had given them, and Moses warned them of the danger of forgetting the laws of God.

Said he, Keep thy soul diligently, lest thou forget the things which thy eyes have seen and lest they depart from thy heart all the days of thy life.

And he specially reminded them of the day when the Lord said to Moses, Gather the people together and have them come near to the mount in Horeb, and the mount burned and fire rose out of the midst of it and ascended up toward the heavens, and there was darkness, thick darkness and smoke.

And the Lord spoke out of the midst of the fire, ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And He declared unto His covenant which He commanded you to perform even ten commandments and He wrote them upon tables of stone.

And Moses reminded them that they take heed that they make no manner of graven image, for ye saw no manner of similitude on the day that the Lord spoke to you out of the mount of Horeb out of the midst of the fire.

Lest ye corrupt yourselves and make you graven images the similitude of any figure, the likeness of male or female.

The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters under the earth;

And lest when thou lift up thy eyes and look up to the heaven and see the stars, sun and moon and be driven to worship them and serve them which the Lord thy God hath divided unto all the nations that are on the earth.

And Moses warned them that the Lord had brought them out of Egypt to be unto the Lord an inheritance as you are this day.

And Moses warned them that God is a consuming fire and a jealous God.

And Moses reminded them that when they had begat children and their children should beget children and though they had remained long in the land, whenever they corrupted themselves and do evil in the sight of the Lord and provoke Him to anger;

Said Moses, I call heaven and earth to witness against you this day, that ye shall soon utterly perish off the land which you go to inherit, and ye shall not prolong your days,

And the Lord shall scatter you among the nations and ye shall be left few in number among the heathen whither the Lord shall lead you,

And there ye shall serve gods, the works of men's hands which neither hear nor see nor walk nor smell,

But even under these conditions, Moses promised them if they should seek the Lord that He should hear them, if they seek Him with all of their heart and soul, or with all of their thoughts and deeds.

And Moses reminded them that when tribulation is upon them even in the last days, if thou wilt turn to the Lord thy God, and shall be obedient unto His voice,

For the Lord thy God is merciful and will not destroy thee, nor forget the covenant that He made with thy fathers which He sware unto them.

And he reminded them of the days that had passed, saying, When since God created man upon the face of the earth, did any people hear the voice of God speaking out of the midst of the fire as thou hast heard?

Or has God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs and by wonders and by war and by a mighty stretched out arm, by great terrors according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was showed that thou mightest know that the Lord He is God; there is none else beside Him.

Out of heaven He made thee to hear His voice, that He might instruct thee, and upon earth He showed thee His great fire and thou heardst His words out of the midst of the fire.

And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt;

To drive out nations greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance as it is this day.

Know therefore this day and consider in thy heart that the Lord He is God in heaven above and upon the earth beneath; there is none else.

Moses commanded them to obey the Lord in all things and to love Him with all their heart and with all their soul and with all their might.

Moses reminded the children of Israel not to forget the laws of God which he taught them that day: said he, Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou riseth up.

And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes.

And thou shalt write them upon the post of thine house and on thy gates.

And it shall be when thou come into the cities that thy God has brought thee, into the land that the Lord sware unto thy fathers, Abraham and Isaac and Jacob, cities which thou buildest not. And when thou comest into houses full of good things which thou fillest not and wells digged which thou diggest not, vineyards and olive trees which thou plantest not; when thou shall have eaten and be full: then beware lest thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Thou shalt fear the Lord thy God and serve Him, and shall swear by His name.

Ye shall not go after other gods of the gods of the people which are round about you.

Moses also commanded them that when the Lord had brought them into the land which He had promised to give them, that they should utterly destroy the nations of the Canaanites and the Girgashites, etc.

And the children of Israel were commanded not to have any business dealings whatever with the inhabitants of the land which they were going to inhabit.

He also reminded them that God had led them in the wilderness for forty years to humble them and to teach them the laws of God, and that they should learn that man does not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.

Moses reminded them that their feet did not swell in the forty years that they were in the wilderness, nor did their clothes wax old.

Moses reminded them that as a father chasteneth his son, so the Lord chasteneth His children.

Therefore thou shalt keep the ways of the Lord thy God to walk in His ways, and to fear Him.

For the Lord bringeth thee into a land of wheat and barley and vines and pomegranates; a land of olive oil and honey;

When thou has eaten and art full, then thou shalt bless the Lord thy God for the good land which He has given thee.

A land whose stones are iron and out of whose hills thou mayest dig brass, a land wherein there is no scarceness of anything.

And Moses reminded the children of Israel that they keep the laws and the commandments of the Lord and that when they came into the land which the Lord gave to them that they lift not up their heart and forget the Lord who brought them out of the wilderness and the house of bondage.

He reminded them of their journey through the wilderness and of the fiery serpents and the scorpions and the drought where there was no water who brought thee forth water out of the rock of flint. Who fed thee in the wilderness with manna which thy fathers knew not that He might humble thee that He might do thee good at thy latter end;

And thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

But thou shall remember the Lord thy God, for it is He that giveth thee power to get wealth.

And it shall be if thou do at all forget the Lord, then thou shall utterly perish as the nations that the Lord driveth out before thee, because you would not be obedient to the command of the Lord your God.

At the end of every seven years Moses gave the commandment that every debt that had been contracted among the children of Israel which had not been paid should be released, when there be no poor among the children of Israel. When all had plenty, then all debts should be paid.

For the Lord thy God blesseth thee and thou shalt lend to the other nations, but shall not borrow anything from them.

Moses also instructed the children in making the choice of a king, if they desired that king should rule over them.

Said Moses, When you are come into the land that God has sworn to give you and shall be in possession of the same,

Thou shalt in anywise set him king over thee whom the Lord thy God shall choose: one from among the children of Israel, but thou mayest not set a stranger over thee, which is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt (to the hardships that almost all kings have caused the people that they have ruled over to endure so that the kings should live upon the fat of the land at the expense of the people), ye shall not henceforth return that way.

No king shall multiply unto himself more than one wife, neither shall he greatly multiply to himself silver and gold (which most of them have done or tried to do).

And it shall be with the king that he may read and learn to keep the laws and commandments of his God,

And that he may not lift himself up above his brethren, that he prolong not his kingdom, he and his children in the midst of the children of Israel. Duet. 17:20.

And Moses reminded the children of Israel that they should not allow anyone that was an enchanter or observer of the times or an enchanter or a witch.

Or a charmer or a consulter with familiar spirits or a wizard or a necromancer.

For all that do these things are an abomination to the Lord; and because of these things the Lord thy God doth drive them out before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess hearken unto observers of times and unto diviners; but as for thee the Lord thy God has not suffered thee so to do. The Lord thy God will raise thee up a prophet from the midst of thee of thy brethren like unto me; unto him shall ye hearken.

And Moses reminded them of the day when the Lord had spoken to them from the midst of the burning mountain, and of their request that the Lord should not speak to them any more except He spoke through the channel of one of His prophets.

And Moses said to the children of Israel, It pleased the Lord that they had felt that way and God had promised to speak to them afterwards through one that God should from time to time raise up for that purpose.

And Moses told the children of Israel that they should know the prophet of the Lord in this manner. If any man claimed to be the spokesman of the Lord and foretold anything that did not come to pass, then the children of Israel should know that the man had spoken presumptuously; and that the children of Israel should not be afraid of him.

Moses reminded the children of Israel that among the many plagues that should come upon them should be the plague of lack of knowledge that should cause the man that is tender and very delicate to become evil against his brother,

And the woman that is tender and delicate among you, which would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son and toward her daughter.

And toward the young baby that is not old enough to know anything good or evil, and the children that she shall bear. Duet. 28:56.

And Moses reminded the children of Israel that if they failed to keep all the laws that God had given them in the book of the laws of Moses, these things should happen. The Lord gave Moses a song to teach the children of Israel, saying to Moses, Write ye therefore this song, for you, and teach it unto the children of Israel and put it in their mouths that this song may be a witness for me against the children of Israel.

And he reminded them that when they had come into the land which the Lord had promised to give them, and had waxed fat, and had turned to worship other gods and provoked God and broke His covenant,

It shall come to pass that this song shall be a witness against them. It should not be forgotten out of the mouth of their seed; for I know the imagination which they go about even now, before I have brought them into the land which I sware.

And Moses instructed Joshua to be strong and of good courage and trust in God, and God should be with him and bring him into the land as the leader of the children of Israel.

And Moses ended his speech to the children of Israel with the warning that they should become rebellious against the Lord, For, said he, I know your stiff neck and rebellion, for ye have been rebellious against the Lord, and how much so after my death?

And Moses commanded that they gather together the elders of the people of each tribe and he spoke to them and the officers of the people with them, and Moses said, I call heaven and earth to record against them.

For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; be-

cause ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands.

And Moses spoke in the ears of all the congregation of Israel all the words of this song, until they were ended. Deut. 31:1-30.

Give ear, O ye heavens, and I will speak, and hear O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass;

Our God shall come and shall not keep silence, a fire shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above and to the earth that He may Judge His people.

Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare his righteousness, for God is judge Himself. Psalms 50:3-6.

Because I will publish the name of the Lord; ascribe ye greatness unto our God.

He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He.

They have corrupted themselves, their spot is not the spot of the children; they are a perverse and crooked generation.

Do ye thus requite the Lord, O foolish people and unwise? Is not He thy father that hath brought thee? Hath He not made thee and established thee?

And he instructed them to consider the days of old and ask their fathers and the elders.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam He set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is His people; Jacob is the lot of His inheritance.

He found Him in a desert land and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

So the Lord alone did lead him and there was no strange God with him.

He made him to ride on the high places of the earth that he might eat the increase of the fields; and He made him to suck honey out of the rock and honey out of the flinty rock;

Butter of kine and milk of sheep with fat of lambs and rams of the bread of Bashan, and goats with the fat of the kidneys of wheat and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat and kicked; thou art waxed fat and art grown thick; thou art covered with fatness; then he forsook God which made him and lightly esteemed the Rock of His salvation.

They provoked Him to anger with strange gods, with abominations provoked they Him to anger.

They sacrificed unto devils, not to God, to gods whom they knew not, to new Gods that came newly up, which your fathers feared not.

Of the rock that begot thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it He abhorred them, because of the provoking of His sons and of His daughters.

And He said, I will hide My face from them, I will see what their end shall be; for they are a very forward generation, children in whom is no faith.

They have moved Me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation.

For a fire is kindled in Mine anger and shall burn unto the lowest hell and shall consume the earth with her increase, and set on fire the foundations of the mountains (men's governments).

I will heap mischief upon them; I will spend Mine arrows upon them.

They shall be burnt with hunger and devoured with burning heat and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the old man with gray hairs.

I said I would scatter them into corners, I would make the remembrance of them to cease from among men;

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely and lest they should say, Our hand is high, and the Lord hath not done all this.

For they are a nation devoid of counsel, neither is there any understanding in them.

O that they were wise, that they understood this, that they would consider their latter end. (Note—Moses was speaking of conditions today in the world.)

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them and the Lord had shut them up?

For their rock is not as our rock, even our enemies themselves being judges.

For the vine is of the vine of Sodom, and the fields of Gomorrah.

Their grapes are grapes of gall, their clusters are bitter.

Their wine is the poison of dragons, and the cruel venom of asps.

Is not this laid up in store with me and sealed up among my treasures?

To me belongeth vengeance and recompense; their foot shall slide in due time, for the day of their calamity is at hand and the things that shall come upon them make haste.

For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone and there is none shut up or left.

And He shall say, Where is their gods, their rock in whom they trusted, which did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection. See now that I, even I, am He and there is no god with me. I kill and I make alive, I wound

and I heal, neither is there any that can deliver out of My hand. For I lift up My hand to heaven and say, I live forever.

If I whit My glittering sword and Mine hand take hold on judgment, I will render judgment on Mine enemies and will reward them that hate Me. I will make Mine arrows drunk with blood and My sword shall devour flesh and that with the blood of the slain and of the captives, from the beginning of revenge upon the enemy.

Rejoice, O ye nations, with His people; for He will avenge the blood of His servants and will render vengeance to His adversaries, and will be merciful unto His land, and to His people.

And Moses came and spake all the words of this song in the ears of the people, he and Joshua, the son of Nun.

And he said unto them, Set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law.

For it is not a vain thing for you because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

And the Lord spake unto Moses the selfsame day, saying, Get thee up into this mountain Abarim unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I will give the children of Israel for a possession:

And die in the mount whither thou goest up and be gathered unto thy people, as Aaron thy brother died in the Mount Hor, and was gathered unto his people;

Because He trespassed against me among the children of Israel at the water of Meribah Kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I gave the children of Israel.

The song of Moses is self-explanatory; however, there are a few verses that we wish to magnify.

Moses warned the children of Israel (who were and are the true followers of Christ) that if they failed to walk in the light and laws of God the time should come when even

mothers, who are the greatest lovers in the world, should destroy and desert their own babies and commit other acts which could only be expected of the lowest type of beast.

It is a fact that the so-called exclusive circles of society are shocked at times because of the cruel treatment of one of their members toward their children. And, too, women who have been considered to be ideal mothers often murder their children in the most heartless manner.

Anyone in a position to know cannot deny that there is as much scandal among the rich as there is among the poorer classes. And it is very common to read of the separation of rich couples, who had been considered to be the ideal couple, and in the court of law they charge one another with committing the same deeds that a prostitute would accuse her lover of, or vice versa.

Another part of Moses' law is being manifested today, which is the great plague of consumption, and while men of so-called sense are spending millions to fight against this great plague, millions die each year from the same, and men cannot cure it. The Lord shall smite thee with consumption and with fever and with an inflammation and with an extreme burning and with the sword and with blasting and with mildew; and they shall pursue thee until thou perish.

We have in the world at this time many peoples who are suffering from hunger and disease and the idols whom they worship cannot feed or heal them.

And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

And the Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou art destroyed.

The Lord shall use thee to be smitten before thy enemies; thou shalt go out one way against them and flee seven ways before them, and shall be removed into all kingdoms of the earth.

And thy carcass shall be meat to the fowls of the air and unto the beast of the earth, and no man shall fray them away.

And the Lord shall smite thee with the botch of Egypt, and with the emerods and with the scab and with the itch whereof thou canst not be healed.

The Lord shall smite thee with madness and blindness and astonishment of heart.

And thou shalt grope at noonday, as the blind gropeth in the darkness, and thou shalt not prosper in thy ways; and thou shalt be oppressed and spoiled evermore, and no man shall save thee. Deuteronomy 28:22-29.

This is the doom that God pronounced upon those that disregard the laws of God. Now we can see at this time these conditions upon the nations of the Old World. They have many curious diseases that no man can cure and they die like dogs, many of them, and their carcasses (not bodies), but carcasses like animals, lie in the dirt and are consumed by the birds of the air. These conditions exist among the peoples of the Old World, because they have been in existence long enough to have sense enough to know more than they know, but the more they are afflicted the more they multiply. Affliction does not teach them to grow in knowledge, but they grow in numbers. It is remarkable that in those countries where the conditions are said to be so hard and times so tight that people have children so fast. Now we do not mean to say that those people should not have children, but we do say that quality should be their first consideration.

The same conditions that exist in the earth today have existed since the beginning of man upon the face of the earth, and the scriptures plainly tell the cause of the distress among the peoples of the earth, and while we have many trashy people in this country, we also have many intelligent people here also, and the people of intelligence (each nation separately) are teaching their nation how to rise above the conditions that make famine and disease a reality, and these conditions are inbred ignorance, and dirty bodies and dirty ways of living, or, plainly, living in filth, and these peoples must be lifted out of this filth, for they are a menace to all peoples of the earth regardless of social conditions, and the only thing that will lift them out of their present condition is brain enlightenment, so that they shall cease to bring forth trash. Dust in its natural condition is the most useless of all things in the earth; and so it is with the human family, unless the spirit of God guides a man he is dead spiritually (in his mind) and has not the thing in him that makes life.

The divine right of kings is not mentioned in the scriptures. Kings have always been a calamity to their subjects, with a very few exceptions.

The Lord spake to Moses concerning the choice of a king should the children of Israel desire the head of their government to be a king.

Thou shalt set him king over thee, whom the Lord shall choose; one from among the children of Israel, but the stranger thou mayest not set over thee.

But he shall not multiply horses unto himself, nor cause the people to return to Egypt. Plainly speaking, God gave the people permission to choose a king if they desired one, but God did not instruct them to choose a king to put himself up as lord over his subjects. Nor has God instructed any king to be succeeded by his son unless the son possessed the qualities of the father, and those qualities should be those of the man Moses, for he was king over Israel, but he was God's representative. Taken as a whole, the earth would have been much better off from every point of view had there never been a king in it, that is, kings after man's conception of what kings should be, those that have not fleeced the people in one manner have done so in another, and if the country was prosperous under the reign of one king, some of his family tree has come in and plunged the country into war and wasted the accumulated wealth that was on hand and plunged the people into debt from which they so often emerged only to go into another war.

When the children of Israel decided to choose for themselves a king to rule over them, Samuel tried to dissuade them from such an idea, but when Samuel laid the matter before the Lord, the Lord said to him, Do as the people ask you, for they have not rejected thee, but they have rejected the Lord that I should not rule over them. Nevertheless the Lord told Samuel to warn the people what manner of king that should rule over them.

And Samuel said, This will be the manner of the king that shall rule over you:

He shall take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will take your daughters to be confectionaries and to be cooks and to be bakers. And he will

take your fields and your vineyards and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed and of your vineyards, even the best of them, and give them to his servants.

And he will take your manservants and your maidservants and your goodliest young men and your asses and put them to work.

And he will take the tenth of your sheep and ye shall be his servants.

And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day. (Note the people who starve today.)

Nevertheless the people refused to hear Samuel; and they said, Nay, but we will have a king over us.

That we also be like other nations; that our king may judge us and go out before us and fight our battles.

And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

And the Lord said unto Samuel, Hearken unto their voice, and make them a king. 1 Samuel 8:11.

This prophecy of Samuel was made to the children of Israel more than a thousand years before the birth of Christ, or more than three thousand years ago. In the war of a few months ago the correctness of the prophecy was demonstrated to the entire satisfaction of the most skeptical person.

For the kings of the earth had taken the wealth that belonged to their subjects, and all that they did not hoard up for their own families, they squandered upon all types of women from common prostitutes to other men's wives.

They have taken the young men, and all that they have not fed to the flames of the cannon they have crippled, until they are only shadows of men.

They gutted the land for food to feed their soldiers and they took the women and made them serve in any capacity that they desired them to serve in.

And the food that belonged to the people, officers and non-officers were at liberty to take; (many people gave their portion for they knew that it would have been taken from them anyway, so they said that they would give it of their own accord) and many other things did the kings of the earth

in the recent war. In fact, they overthrew themselves and their government, for oppression of its people will overthrow any government because it is contrary to the laws of God.

And Moses, man of God, after he had urged the children of Israel in every way to follow after the laws of God, blessed them with this blessing just before his death. This great man, who had said to the Lord when God first chose him as an instrument in the hand of God (just as all men are an instrument in the hand of God) on his last day upon the earth, this great man who had said at the first to the Lord after he had made many excuses for not wanting to be sent to Pharaoh to represent God:

O my Lord, send, I pray thee, by the hand of him whom thou wilt send; in other words, Moses said to God, I don't care who you send to Pharaoh, but I don't want to go. However, after many years in the service of the Lord Moses did not want to leave the children of Israel, but God showed him the land which he, Moses, had been instrumental in bringing the children of Israel to, but the Lord would not let Moses finish the work, because Moses had let his ambition (to hold himself up as being great, which is a sin, for man is nothing of himself. If he is great it is because God is in him) keep him from magnifying God at the waters of Meribah-Kadesh in the wilderness.

Moses on this occasion was speaking of the last days of man's rule on the earth. According to the ideas of ungodly men, he made this comparison between the days past and the days to come.

The Lord came from Sinai, and rose up to Seir unto them: He shined forth from Mount Paran, and He came with ten thousand of His saints: from His right hand went a fiery law for them.

Moses meant by this expression, a fiery law, a law that had been tried in the fire of trials and tribulation, a law that is known to never fail.

Yea, He loved the people; all the saints are in Thy hand: and they sat down at Thy feet. Everyone shall receive Thy words.

The destiny of every saint (child of God) is in the hand of God and He gives them the power to think and do the works which make them heirs of eternal life.

Sitting at the feet of Jesus means humbleness of heart.

Moses commanded us a law, even the inheritance of the congregation of Jacob.

And he was king in Jeshrun, when the heads of the people and the tribes of Israel were gathered together.

Moses gave them the law, that is, the fundamentals of the inheritance of Jacob. He made the covenant plain to them, the covenant that God had made with Abraham, Isaac and Jacob. Moses taught them how to bring the conditions that should last eternally on the earth. Just as the tree is planted in the earth, and the branches spread abroad and bear fruit, so the teachings of Moses are the words if they are taught men and sink down into their hearts, they shall bear fruit of the mental kind which shall live forever in the earth and in the presence of God.

The teachings of God through Moses will bring all of the different types of men under one law, and there is no man-made law which will apply to all types of men. For example, one man will thrive in jail and like it. Another will pine away and die, yet both may be charged with the same crime. One man will get well by the use of a certain sort of medicine, and another with the same complaint will die using the same medicine that cured the other man.

But there is one medicine that will cure all complaints which man is heir to, and that is the medicine which God has given to the world through his representatives. Teach all men to observe the laws of God by example, and teach all men how to rise out of the gutter of ignorance. Stop trying to keep certain classes of men down, that certain other classes may be lords over them, for man is made in the image of God, and when he learns through affliction to think and find out where the trouble is, as he thinks he may do. Let the good people everywhere try to help those who are less fortunate than themselves.

MOSES BLESSED THE TWELVE TRIBES OF ISRAEL

Notwithstanding the fact that many of the Governments of the old world have gone out of existence in the last few years, having been overthrown by the people whom they oppressed, there are Governments in this day and time, so-called intelligent using methods to suppress the opinion of the people whom they rule, and the same methods shall rise up in the hands of the people and overthrow the Governments. Do not torture people physically nor mentally.

When Christ was on earth He taught men: As ye sow so shall ye reap. If a Government set the example of torturing its subjects how can it expect them to show respect to their Government? No one can long demand respect from others unless they show respect to others. Not even a Government can reasonably expect its subjects to respect their Government unless the Government shows respect for its people. Let the Governments of the world learn that the only way to make good subjects of its people is to teach their minds. And this cannot be done by torturing their bodies.

REUBEN.

Let Reuben live and not die; let not his men be few.

Reuben represents the type of man who lacks stability. We have already described him as going up to his father's bed, and lying with his father's wife. Reuben is the type of creature who will pretend to be a friend, and after gaining the confidence of a man, will break up his home. At present we have too many of this type. But when we have taught him in God's name how wrong these traits are, when we have made known to him that there is one way of divorcing a man and his wife, and that is, by some one coming between them. Because God made the marriage act to constitute the union of the male and female, and a civil or religious ceremony does not constitute marriage; it does not cause physical or mental unity.

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. St. Matth. 19:6.

When Reuben has been trained to fear God, he will then be in a position to look on womankind in the right light. For

it is possible for a man to look on the wife of another and admire her without losing his head.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Corinth. 6:18.

JUDAH.

This is the blessing of Judah: And he said: Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be enough for him; and be Thou an help to him from his enemies.

Judah represents the type of man who is determined to go forward, and he does not permit anything to stand in his way. If he is a law-abiding citizen he will fight in a lawful manner. And if he is not law-abiding he will use any means to accomplish his desires.

Judah is the type of man who believes that all things are movable, and so he sets his mind to find the means of moving anything which stands in his way. He has faith in himself; he is what is called the lion among men. Men must have faith in anything before they can bring it to pass.

Let Judah's hands be sufficient for him, and let him become one with his brethren even as Christ became one with all types of men. Now Christ came of the Lion of Judah, but He did not destroy men, but taught them how to be strong and accomplish anything which they desired to do, and to do so along honest lines. And God will in His own time move all of the enemies of a godly man.

LEVI.

And of Levi he said: Let Thy Thummin and Thy Urim be with Thy holy one, whom Thou didst prove at Massah, and with whom Thou didst strive at the waters of Meribah; who said unto his father and mother: I have not seen him; neither did acknowledge his brethren, nor knew his own children. For they have observed Thy word and kept Thy covenant.

They shall teach Jacob Thy judgment, and Israel Thy law. They shall put incense before Thee, and whole burnt sacrifice upon Thy altar.

Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and them that hate him, that they rise not again.

Levi represents that type of man who does not regard organized law, but takes the law into his own hands and settles matters in an unlawful manner. Levi is the type that makes the mob a reality, and for this reason God gave Moses the commandment of the Levites portion, and that they should not have any inheritance among their brethren, but should minister before the Lord. This was done for the purpose of keeping them in the presence of the Lord, and letting them learn to overcome their own ideas.

Moses asked the blessing of the Lord upon them, that they should wear the garments of right thinking and doing. That their Thummin and their Urim be with Thy holy one, for they saw the majesty of the Lord at the waters of Meribah.

Levi, instead of organizing men to institute mob law, which is an expression of low breeding and training; for any man who takes part in a mob of violence, says in attitude as plainly as in words: My parents failed to bring me up right, and they also failed to beget me after the right pattern.

Jacob said in blessing his sons before his death, said he of Simeon and Levi: They are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.

Men with the mob spirit have been the murderers of their own flesh and blood, brute force is the weapons which they fight with. Now intelligent people do not fight with anything but intelligent means.

When Levi and Simeon have been taught to obey the laws of God, they will be in the position to teach men the laws of God, and organize men into godly bodies, and lead them in the right direction. And God will bless all the works of their hands, and any man who should care to oppose the work of

God, through the channel of His ministers, God will move them by smiting them before they are born, that they rise up never again.

BENJAMIN.

And of Benjamin he said: The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders (in his heart).

Benjamin represents that type that is a professional hyprocite. There are many people who are outwardly as sweet as it is possible for anyone to be. This type is what is called two-faced; this type will gain one's confidence by being so agreeable about everything. He seems to be incapable of being any other way than pleasant; this is one side of his nature. In many instances I have known people of this type to be without principle along certain lines. He seems to feel that a person's confidence cannot be gained through any other means except deception. And so he works to that point. It is a hard blow to feel that you can rely upon a person and have confidence in them and treat them as a friend, and when the test comes you find out they were seeking to do you harm and worked to gain your confidence for that purpose.

But when Benjamin has learned to value his honor as highly as he does his life—for honor is as dear as life—with God in his heart it will be safe for him to dwell among the rest of the beloved of the Lord.

JOSEPH.

And of Joseph he said: Blessed of the Lord be his land, for the precious things of Heaven, for the dew, and for the deep that coucheth beneath.

And for the chief things of the ancient mountains (governments), and for the precious things of Heaven, and for the dew, and for the deep that coucheth beneath. And for the precious fruit brought forth by the sun, and for the precious things put forth by the moon.

And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstlings of his bullock, and his horns like the horns of unicorns. With them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Joseph represents Christ in all things, he is the true Christian gentleman; and the hatred that the evildoer has for this type of man, cannot hurt him in any way, for God is his strength. And the Lord gives him wisdom to overcome his enemies with very little physical effort on his part.

Joseph is the type of man which we have read of in past and present history. Big-hearted men that have the courage to undertake big things for the sake of the common good, and not weaken in their efforts even though they stand in the face of death. This type of man thinks more of his honor than he does of his life. Joseph is the type of man who inspires other men of less mental power to attempt to solve big problems, from a lofty point of view.

In recent years we have seen men of this type, among whom we have in mind the great American and Irish advocates of freedom, Abraham Lincoln and Mayor MacSwiney. The lives of these men have inspired men by the millions to take up the burden of those who cry unto God for help. And the example that they set of self-sacrifice has inspired millions of men to carry their work on until it is finished. For though they have gone on to rest, they are not dead, for their minds are yet speaking. Dead yet speaketh.

ZEBULUN.

And he said of Zebulun: Rejoice in thy going out, and Issachar in thy tents.

They shall call the people unto the mountain; there they shall offer sacrifice of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Zebulun and Issachar represent the two types of producers, those that produce upon the land, and those which produce upon the sea. Many of these types have been engaged upon the sea in some form or other for many years and generations, yet only a small portion of them ever become anything more than a producer, sharing very little of what they produce.

Issachar represents the type which goes to make up the farmer and the miner type. These two producers are the principal ones in our lives, our food and our gold and our fuel. We mention only these three, but these types really are all the common class of people, and we describe him as being a strong ass crouching down between two burdens: the burden of producing everything, and the burden of being too big a fool to be the boss of what he produces.

These two types make the so-called middleman a reality. We have an example of the one man using more brain power than physical power. For the middleman or the boss uses his brains, and the producer uses more physical strength and less brain power. And so we find the man who uses his brains living in palaces, and the man who produces the necessary articles for him to afford said palaces, we find him living in tents by way of comparison.

Strikes and all other lawless acts are not the means of overcoming this evil. This situation requires nothing but intelligent action, for the man that produces that which makes the physical part of the world go around is the boss as far as man is the boss of anything in this world.

We call the producer an ass, for an ass is a symbol of a hard head, and a strong body. Nevertheless, let Zebulun rejoice in his going out to produce, and let Issachar rejoice in his humble home, for yours is the inheritance of the earth. For truly did Jesus say: Blessed are the meek, for they shall inherit the earth. Offer the sacrifice of righteousness, and put your trust in the Lord.

There be many that say: Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Psalm 4:6-7.

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the

mountains, and shall be exalted above the hills, and all nations shall flow into it. (Mountains mean church Government.) Gold talks with men, and men liveth, God speaks to the mind of man, and the mists of ignorance clear away.

And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people. And they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, let us walk in the light of the Lord.

Therefore Thou has forsaken Thy people, the house of Jacob, because they be replenished.

From the east, and soothsayers like the Philistines, and they please themselves in the children of strangers.

Their land is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land is also full of idols. They worship the work of their own hands, which their own fingers have made.

And the mean man boweth down, and the great man humbleth himself; therefore forgive them not.

Enter into the rock and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.

The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day.

For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up, and he shall be brought low. Isa. 2:2-12.

These words are self-explanatory, for they point to the day when God has revealed to the children of Jacob, physical or spiritual children, the laws of God and their meaning. Jacob's children are the two nations of people in the world, dark and light-skinned peoples.

The house of Jacob has permitted the color of the skin divide them spiritually, and so they have not walked in the light of the law which God gave Jacob. And too, Israel promised God (as he lie on the plains en route to Padanaram) that if God would keep him in the way in which he went, and give him bread to eat, and clothes to wear, so that he came to his father's home again in peace: Then shall the Lord be my God, and the tenth of all which God gives me, shall be given in the service of God.

The record of Jacob, both as the son of Isaac and Abraham, and after God had changed his name to Israel, does not show a man of the spirit of greed, but a godly pious man in all things. And those whom his life has inspired to do like works, regardless to nation, or color, or creed, are the children of Israel.

The earth is full of gold and silver, and truly, there is no end of treasure to be gained in knowledge of how to use the resources that God has given to men. Nevertheless the land is full of idols, and men worship the things that they make with their hands.

The evil man is bowed down under the load of sin, because they magnify evil and turn farther away from the light.

The great man humbleth himself, for greatness of a lasting kind is found among men of limited means. For it is a fact that men of great means have not done much to unfetter the common man, and lift him out of the ditch of ignorance; for the great advocates of freedom have come from the masses.

The fool has said in his heart: There is no God. Corrupt are they, and have done abominable iniquity; there is none that doeth good. Psalms 53:1.

A fool is a man without knowledge of the right kind. And if a man claims to have knowledge, yet he does not work for the upbuild of the kingdom of Christ, in what way is he more intelligent than the absolute fool?

The fear of God is the beginning of wisdom, yet fools hate instruction, and wisdom. Prov. 1:7.

Now in the day that men learn that God has suffered them to bear hardships, because they are so stubborn and would not obey nor follow the teachings of Christ, in the day man realizes this fact, the haughty man shall cease to be a reality, for God

shall be king, and all men brethren. And those who do not believe this fact shall be damned.

GAD.

And of Gad he said: Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and His judgment with Israel.

Gad represents the type of man who goes to make up the Legislature, the typical law maker. The Legislature is no doubt made up of all types of men; however, the laws of men are so contradictory that they will work either way. For conviction or acquital, the same law.

Moses asked the blessing of God upon this type.

Blessed be he that enlargeth Gad (mentally). He dwelleth as a lion, and teareth the arm with the crown of the head. But with the knowledge of God in his heart he will uphold God's laws.

DAN.

And of Dan he said: Dan is a lion's whelp; he shall leap from Bashan.

Dan represents the type of creature who hinders any cause of whatever nature by saying, He can't do thus and so. If Dan is connected with an organization he will be against all improvement for the reason that he judges every one by himself, and he does not see how anything can be a success. This type of creature, if he does put forth any effort to advance any cause, he will grumble and find fault with everything; generally miserable is his disposition.

But with a perfect knowledge of God in his heart, which will cause him to have a larger vision of things and life in general, he will go forward, and help to bear his share of the burden gracefully.

NAPHTALI.

And of Naphtali he said: O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south.

Naphtali represents the type of man which is a good talker, but a poor doer. He is a wonderful inspirer, and teaches other men how much effort they should put forth to accomplish their daily tasks, but does not do any of the things that he inspires others to do.

Christ spoke of this type when He said to His disciples: Beware of the Pharisees. The scribes and Pharisees sit in Moses' seat, but they do not the works of Moses. All therefore whatsover they bid you observe, that observe and do; but do not ye after their works, for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all the works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments.

They love the uppermost rooms at feasts, and chief seats in the synagogues. St. Matth. 23:2-6.

We find Naphtali everywhere in all the walks of life, and his greatest ambition in life is to be called a great man or orator. But with the spirit of God in his mind, Naphtali will realize that greatness of a lasting quality does not come from any other source than activity, not talk, but deeds.

ASHER.

And of Asher he said: Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

There is none like unto the God of Jeshurun, who rideth upon the Heaven in thy help and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out thy enemies before thee, and shall say: Destroy them.

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also His heavens shall drop down dew.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shall tread upon their high places.

Asher is the type of man that lives by stealing. (There are men who are just as big thieves, but they are called profiteers, and absconders, and extortioners, etc.—the classics in robbery, according to the laws of men, but God's laws say that they are just a common thief).

He is called a bandit, and a highway man, and a crook, etc. But Asher is just the common thief, he looks upon the crooked banker, and the crooked politician, and the crooked judge, and the crooked minister, and seeing them steal, and get away with it; he thinks that he may do it also. Now a thief in the rough, and a polished thief is about the same contrast as a jewel before and after it is polished. A polished stone is seen at a better advantage. But we appeal to the common thief and we say to him: Notwithstanding the fact that thy brethren in all the walks of life have held you such a poor light to walk in. In the name of Jesus Christ, the son of God, you have a right to the tree of life, which bears the fruit of right thinking. Notwithstanding the fact that you see men with more money than they know what to do with, there is none like the God of Jeshurun. God has treasure that has never been revealed to man. Though you have been branded as a thief, the blood of Jesus Christ has been shed for you as much as for any man which has ever walked the face of the earth.

For as Jesus hung upon the cross, with the thief and the murderer upon each side of Him, and when one of the malefactors railed on Christ saying: If thou be the Christ save thyself and us; after being rebuked by his fellow prisoner, the thief said to Christ: Lord, when Thou come into Thy kingdom, remember me.

And Jesus said unto him: Verily I say unto thee, today shalt thou be with Me in paradise. Luke 23:39-42-43.

The thief thought that it was not too late to repent, even though he was in the shadows of the grave, and it does not

matter what a man's past life has been, the moment that he repents, and desires to lead a better life, God stands ready to help him. The laws of God teaches the thief to cease to be so. God's law changes his mind. But as a rule the laws of men makes the thief a worse thief.

The eternal God is thy refuge, and underneath are the everlasting arms, to support thee. Let every man come to Christ, who said that if any man thirst, let him come unto Me and drink of the waters of life freely.

The waters of life mean, to partake of the knowledge that shall satisfy the body and mind at the same time, and produce that which shall live eternally.

And when Moses, the man of God, had finished blessing the children of Israel, he went up into the mount of Nebo, to the top of Pisgah, that is over against Jerico. And the Lord showed him all of the land of Gilead, unto Dan.

And the Lord said to Moses: This is the land that I have sworn to Abraham and Isaac, and Jacob, to give their seed. I have caused thine eyes to see it, but thou shall not go over thither.

And this great servant of the Lord died in the mount according to the word of the Lord. And he buried him there in the valley of the land of Moab, and no one knows his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died; and his eye was not dim, nor his natural force abated.

The children of Israel wept over Moses, and after the time had expired that they observed for mourning, Joshua, the son of Nun, became their leader.

Joshua was full of wisdom in the knowledge of the Lord, for Moses laid his hands upon him, and blessed him and being a man of God, Moses was in the position to do so, for the minister of Christ that lives as Christ teaches his ministers to live is in the position to do the same works that Christ did. And to this day there has never risen a man in Israel, who walked as Moses walked before the Lord; there have been great men, but none of them have been as meek as Moses, for he was one of those very rare characters. Deut. 34:1-12.

BOOK OF JOSHUA

JOSHUA LEADS THEM INTO THE LAND OF PROMISE.

Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying: Moses, my servant, is dead; now therefore, arise, and go over this Jordan, thou, and all this people, unto the land which I do give them, even the children of Israel. And the Lord told Joshua that every foot of ground that the sole of the children of Israel's foot should tread upon, should be theirs, as the Lord had said to Moses.

And the Lord told Joshua that all of the land from one mountain to another should be theirs, and God also told him that as long as Joshua lived, no man should ever stand before him.

God told him to be strong and of good courage; and the Lord told Joshua that unto the people, he should be the instrument that God should use to divide the land unto the people, which God sware to their fathers.

Only be thou strong and very courageous, that thou mayest observe to do all according to the law, which Moses, my servant, commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

And God further encouraged Joshua to be strong and obey the law of God and God should be with him wherever he should go.

And Joshua commanded the officers of the people saying:

Pass through the host, and command the people, saying: Prepare you vituals; for in three days ye shall pass over this Jordan, to go in and possess the land, which the Lord your God giveth you to possess it.

And when they were prepared to start on their journey, which the Lord had promised to give them, Joshua reminded the two and one half tribes of the Reubenites and Gadites, and

the half tribe of Manasseh, that they leave their wives and their children and go help their brethren subdue the land, of their enemies, as they had already settled on this side of the Jordan.

And so Joshua sent spies to search out all of the land even to Jericho, and they came and lodged in the house of Rahab, a harlot, and they stayed there all night.

This fact is very significant, for it is a fact that many men of the present day (I speak of men who claim to be followers of Christ, and so-called ministers of the gospel) are afraid to go into the home of the woman of the underworld, to teach her godliness, for fear that they might become defiled. Or we may say that many of the present-day ministers of the gospel would not be safe to spend the night in the home of the woman of the underworld. The temptation would be too great for them.

But that men might know that there are many women of big hearts in the slums, and only waiting for a helping hand, and the opportunity to come out, this scripture is written. And too, God is no respecter of persons, and whosoever will may come. And when the king of Jericho sent to the woman and said unto her: Bring forth the men that came into thy house; for they are come to search out all the country; the woman said unto the messengers of the king: I know not whence they are gone. But she had the spies upon the roof of her house, and as soon as the king's messengers had gone in pursuit of them toward the Jordan, whither she had sent them she went upon the roof where the spies were hid.

And she said unto them: I know that the Lord has given you the land, and that your terror has fallen upon us, and all of the inhabitants faint because of you.

And she told them that the people had heard how the Lord had dried up the Red Sea for the children of Israel to pass through out of Egypt. And she told them that the people of Jericho had heard what the children of Israel had done to the kings of the countries through which they had passed.

And she told them that as soon as they had heard the things which the children of Israel did to their enemies, all of the inhabitants of Jericho lost heart and courage, because of them. For said she, the Lord your God is Lord of heaven and

earth. (Note, the great kings of the earth in the present time have not learned this fact.)

And she said unto them: Now that I have shown you kindness, swear to me that when you take the land you will save my father and mother, my sisters and brethren and all of my family alive, and all that they have, and deliver our lives from death.

And the servants of God said unto her: Our life for yours, if ye utter not this our business, and when the Lord has given us the land, we will deal kindly with thee, and thine.

And when they had come to terms, she let them down from the window by a cord, and they said unto her: Bind in this window a red cord, and bring all of the members of thy family into thy house, and when we take the land, we shall see that no harm befall any member of thy household, however if any man of thy house go into the street while the battle is raging, his blood be upon his own head.

These promises were given with the understanding that she should not reveal their business to anyone.

And the spies remained in the mountains three days as the woman told them to do, lest the pursuers overtake them; After three days they returned to Joshua and told him all that happened, saying to him: Truly, the Lord has given the land into our hands, for the inhabitants do faint because of us.

And as they prepared to go into the land, which God had sworn to give them, I can see this great army of God, being led by the hand of Almighty God, through the instrument of his servant Joshua, all types of men, and all colors of men, black men, and tan colored men, brown men, yellow men, red men, and the so-called white men.

And the great general Joshua said to his men: Ye shall know that God is leading you by the waters of Jordan, for as the ark of God in the hand of the Levites pass over the Jordan.

Take ye therefore twelve men, one from each tribe of the children of Israel. And it shall come to pass as soon as the soles of the feet of the priest shall touch the waters of the Jordan, the waters of the Jordan shall be cut off from the waters that come from above, and stand back in a heap.

And it came to pass just as Joshua had promised the children of Israel. As soon as the priest of the Lord, with the ark

of the promise of God, had put his feet in the waters of the Jordan, he backed up (for the Jordan overflowed all the banks in the time of harvest, which made it very hard to harvest the crops; however God suffered this hardship to come upon them because of their wickedness).

But when the children of Israel came near, the waters stood back in a great heap; the servants of God did not have to stop to build bridges before they could pass over the Jordan.

And when they had come over the Jordan the Lord said to Joshua: Take ye twelve men out of the people, one man out of each tribe, and command ye them, saying, take ye hence out of the midst of the Jordan in the place where the priest's feet stood firm, twelve stones, and ye shall carry them over and leave them where ye lodge this night.

The twelve stones represent the twelve types of people that are in the world, and that were among the children of Israel.

And Joshua commanded the twelve men that he had chosen to go and take a stone according to their families, and bring them for future reference.

That this may be a sign among you when your children ask their fathers in time to come, saying: What mean these stones?

And he said: Ye shall answer that the waters of the Jordan were cut off, and the stones shall be for a memorial unto the children of Israel forever.

And Joshua set up the stones in the midst of the Jordan where the feet of the priest had touched, and they are there at the present day.

And God magnified Joshua in the sight of the people, and they feared him as they did Moses, and they obeyed him also.

And as they journeyed along they were prepared for war, and they kept the feast of the passover.

And it came to pass, when Joshua was in the way to Jericho, that he looked up and there stood a man with a drawn sword in his hand.

And Joshua said unto him: Are ye for us, or for our adversaries?

And he said: Nay, but as a captain of the host of the Lord am I come.

And Joshua fell upon his face to the earth; and did worship, and he said unto him: What saith my Lord to his servant?

And the captain of the Lord's host said unto Joshua: Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so.

And when the priest of the Lord entered the city, seven in number blowing their trumpets and carrying the word of the Lord, the walls of the city fell down. Now this simple occurrence was for the purpose of teaching future generations that if they obey the laws of God as set forth in His word, all things that are in opposition to the laws of God shall fall and crumble to naught.

And when the armies of the Lord had taken the city they put all of the inhabitants to death, except the family of Rahab the harlot that hid the men that were sent to spy out the land, she and all of her family were saved.

And Joshua said to the children of Israel: Cursed the man who builds up the walls of the city.

But, said Joshua, whosoever buildeth the city, let him lay the foundation upon the first-born, and in his youngest son shall the gates be set up.

Which meant that the children of the Lord should not depend upon walls of rock and clay to protect them, but they should depend upon their faith in God.

Notwithstanding the leadership which the Lord gave the people, some of them could not resist the temptation of stealing some of the garments that the inhabitants of the land had worn, although the Lord commanded them to destroy everything that the people had left except the gold and silver, which should go into the treasury of the Lord.

And after the battle was over, the children of Israel were given possession of the land which God had promised Abraham, Isaac, and Jacob to give to their seed, each tribe was given his portion according to the number in the tribe. And in the process of time Joshua died, but before he passed away he urged the children of Israel to obey the laws of God, even as Moses had warned them of the calamity that should befall them if they were disobedient, even so Joshua warned them.

Nevertheless, the children of Israel committed adultery with the inhabitants of the land, whom God left few in numbers to prove the children of Israel, or we may say to be examples for the children of Israel not to go by.

The land which God gave to the children of Israel through the instrumentality of Joshua has caused the warfare that has raged between men throughout the ages. We can trace these nations on down to the present day, and they are still contending for territory. Men have not in all the years that have passed since God gave the inheritance to the children of Israel, nearly fifteen hundred years before the birth of Christ, men have not in all this time learned to settle their differences, but at the present moment they are fighting like a pack of dogs over a bone about some parcel of land that each side claims to be the rightful owner of. God knew that men should do these things, and so He divided the land among them long ago. He left the seas open, that is, He made no division of the seas.

But God said, Let us make man in our own image, which means that man is made so that he can think with clear judgment and sound sense. And let them have dominion over the fowl of the air. God knew that the time should come when men should aspire to sail through the air, and He knew that nothing should prevent him doing so. For man is made in the mental image of God, and is a part of God's body, and God said, Let them have dominion over the fowl of the air. Had God intended that men should fly through the air, God no doubt should have made some other safer way for him to accomplish this act.

And had God intended that any certain nation should be mistress of the seas, God, no doubt, would have given that nation a more sure foundation to have builded this supremacy upon than guns and steel and wood, things which can neither hear nor smell nor see nor walk, but can be used as effectively against their owners as against their enemies. And so the time is at hand when men of sense and the right minds must know that they cannot any longer employ the old method of warfare, but they must settle their differences in an intelligent manner. And there is no intelligence in killing and crippling

one another. Animals settle their differences in as an intelligent manner as do men.

The desire for supremacy has been the cause of the fall of all mankind. There is no such thing as man being supreme. God alone is supreme, and if one man is more intelligent than another, it is because God has raised him up so that he could help to lift up others, and not because that he was of himself anything. And so the glory belongs to God.

The children of Israel got into many difficulties after they had turned away from God, but whenever they felt they wanted to return to God, He sent messengers to show them the way.

It is not God's will that man should suffer hardships. But until men learn that there is nothing in the world except that which is governed by the laws of God, men shall always suffer.

BOOK OF JUDGES—JEPTHAH LEADS ISRAEL TO VICTORY.

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot, and Gilead begat Jephthah.

And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. So Jephthah went to dwell in the land of Tob. However, in time the elders of Gilead went to call Jephthah back to fight against the children of Ammon, and when they had made their plans known to him, he said to them, Why have ye come to me seeing that ye cast me out from you?

However, they persuaded him to return and they promised that they would make him their captain of their army. And so he returned to his native land, to restore it to his brethren.

Jephthah sent messengers to the kings of the countries reminding them that they had refused to permit their brethren to pass through their land when they were on their journey to the land which God had given them.

And Jephthah reminded them that if they thought that they, the inhabitants of the land, had the right to inhabit the land which their idols had given them, so did the children of

Israel have the right to inherit the land which the Lord their God gave them to inherit.

And Jephthah made a vow to the Lord, God Almighty, and he said unto the Lord, If Thou wilt give the inhabitants of the land into my hand, then I will in turn offer up to Thee as a burnt offering the first thing which comes out of my house to meet me, when I shall return in peace from the children of Ammon.

And so the battle was won under the leadership of captain Jephthah. When he came to his own house in great victory, Behold his only daughter came out to meet him. And when he saw her, he said unto her, Alas my daughter: thou hast brought me very low, and art one of them that troubleth me, for I have opened my mouth unto the Lord, and I cannot go back.

And he told her the promise that he had made unto the Lord, and she said unto him, Whatever you have promised the Lord that shall ye do. (Note—A great sisterhood today honours the memory of this young girl.) She is spiritually alive.

And in the process of time when she had prepared herself in a spiritual way to meet the great God of all the universe, she came forth and gave her life that the honour of her father might be saved.

This occurrence is remarkable in many respects. First of all, this young girl, the daughter of the son of a woman of the underworld, so-called, had more principle and respect for her parent than the daughters of many kings have had. It is also remarkable that the man who also was cast out from among his brethren because of having been born outside of the pale of society should have so much honour that he would not go back upon his word, even though it meant the sacrifice of the life of the darling of his heart and his only child.

This man made a vow to God and he kept his word. And so Christ said to the hypocrites (all those who claim to be following God, but do the works of the sinner):

Verily I say unto you, the harlots and publicans go into the kingdom of God ahead of many church members. St. Matth. 21:31.

In my travels through life I recall a place in the slums where I came in contact with the women of the place in my

work among them, and they would come to me with their secrets, which were indeed at times heart rending. I have known women of the slums who were as fine in disposition as the women of homes of wealth. This may seem impossible, but it is true. Men have taken women away from good homes into the slums.

These unfortunates (many of them parents of children) have been among the most affectionate parents that I have known. I have often heard them say, I want to raise my child to lead the straight life; I do not want them to live as I am living.

I knew a woman of this life of darkness, so-called the slums, who was of a sweet disposition, and I may say that if I had not known that she was a woman of the world I should not have believed it; she had none of the rough ways of women of the world.

This woman said to me, I have never known the love of a mother, and as far as I can learn, said she, no one knows anything about my family. I was reared in an orphan home in England, and she said it hurt her to her heart to think that she had been born outside of the laws governing right birth.

And I said to her, My dear, I believe that whatever your mother might have been, she surely was not a bad woman, and she seemed to be relieved by my statement. I praise God for the glorious privilege that He has given to the sons of men. No matter what your social condition is, or what it may have been, in the name of Jesus Christ I bid you come. If your road is so dark that you cannot see your way clear to make the start, pray to God in earnest and state your case to Him. Not that He does not know it, but God requires men to know and acknowledge their sins before He heals them, lest after they are healed they may go back and sin again. And any man who prays to God in this manner, I say to you in the name of Jesus Christ, that He will come to your relief.

Jephthah made a great mistake when he told God what he should give God, if God should give him the victory over the enemies of the children of Israel.

To the great God that giveth to all mankind the blessings of the earth, such as health and power to be active, it is indeed a piece of presumption on the part of any man to think that

he is in the position to reward God for any gift that God gives him. Any man who feels that he is in the position to reward God, is blind in his mind.

It is a fact that we as Christians can promise God if He will help us we shall serve Him in all things, and at all times, but whenever we tell God what we of ourselves are going to do we commit folly.

In the process of time, there was born a son to one of the children of Israel by the name of Monoah, of the tribe of Dan, and his wife up to the time of the birth of this child had been barren, and the Lord sent His angel to make known to the mother of the child to be, that she should be blessed with an offspring.

And the angel also told her that she should not eat any fruit of the vine, such as grapes and berries and raisins, etc. Nor should this child's head be shaved, for he should be a Nazrite to God from the womb to the day of his death.

And when the woman told her husband of the man that talked with her about these things that should come to pass, Monoah prayed to the Lord that the man should come again and teach them how to rear the child. And God sent the angel again to the woman as she sat in the door of her home, and when she saw him she called her husband to her and told him of the return of the man, for they did not know at that time that the man was an angel of the Lord.

And the angel repeated the message to the man, saying that the mother should not eat anything that was not clean, nor should she drink any strong drink, such as tea and coffee and liquor of any kind.

And when the man and his wife had promised to obey the instructions of the heavenly messenger, the angel of the Lord did wonderfully in their presence, for when they offered their burnt offering as the smoke rose up to heaven, he also ascended in the smoke, and the man and his wife fell on their faces and worshipped the Lord. In due time the woman bare a son, and called his name Samson, and the child grew and the spirit of the Lord was upon him and the Lord blessed him. And he began to deliver the children of Israel out of the hands of the Philistines, to whom the Lord had delivered them, because that they had done evil in the sight of the Lord.

When Samson saw a woman of the Philistines that pleased him, he asked his father to get her for him, but the father said to him, Is there not enough women among your own race, that you seek a wife from among the Philistines, for the father did not know that it was the Lord's will that Samson should marry one of the women of the Philistines, for they had the dominion over the children of Israel for forty years. (Samson is denied his wife, he seeks revenge.)

The Philistines took the wife of Samson and when he asked her father for her, the father said, I thought that you were not coming back and she has become the wife of another, and the man who had taken Samson's wife was one whom he had taken to be a friend.

Samson by his deeds gave his enemies the power to strike him in a way that it was hard for them to have done had he not put himself in their power.

And when he had made himself the dupe of the woman Delilah she enticed him to reveal to her the secret of his great strength, and when she had learned that the secret lay in the fact that his hair had never been cut off she revealed the same to the Philistines.

And they conspired with Delilah and she caused the hair to be shaved from the head of Samson, and when he awoke from sleep the Philistines were upon him. And Samson thought that his strength was as it was before, for he knew not that his hair had been shaven, and so he said to the woman when she told him that the Philistines were upon him, said he, I shall release myself as I have done at other times. But the Philistines took him and bound him and led him away captive, and they made him to serve in the mill and endure other hardship.

And when they had put out his eyes they made a great feast and did honour to their god, which they called Dagon, and when they had come together and drunk much wine and were light of heart the elders of the people called for Samson to be brought. And when he was come unto them they made much sport of him and had a great time laughing at the way that they had afflicted him.

The pillars upon which the house rested was the weapon that Samson chose to use against the Philistines on the last

occasion that he should fight against them. And when he had been permitted to stop and rest from his sport making for a few moments, he said to the boy that had him by the hand leading him, Allow me to feel the post that the house rests upon, and the boy led him to the post that supported the house; and Samson prayed to the Lord and he said unto God, whom he had forsaken, Lord, this once give me strength to be avenged upon the Philistines for my two eyes. And the spirit of the Lord came upon him greatly and he took hold upon the two middle posts upon which the house rested, one with the left hand and one by the right hand; and he said, Let me die with the Philistines, and he bowed himself with all of his might, and the house fell upon the lords and upon all the people that were therein. So the dead which he slew in his death were more than those whom he slew in his life.

The children of Israel went from folly to folly, nor was there anything which they did not do.

There was rape in the land just as there is in the present time, and men were as wicked then as they are at the present time.

The children of Israel fought among themselves, although the Lord told them not to make war among their brethren; but in all ways they disobeyed the laws of God, and so they had the same conditions in the world in those days that we have at the present time.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea.

And all were baptized unto Moses in the cloud and in the sea.

And all did eat the same spiritual meat;

And all drank the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.

But with many of them God was not pleased; for they were overthrown in the wilderness.

Now these things were our examples to the intent that we should not lust after evil things, as they also lusted.

Neither be ye idolators as some of them were, as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of the destroyer.

Now all of these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

Wherefore let him who thinketh that he standeth take take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye may be able: but will with the temptation make a way to escape, that ye may be able to bear it.

Wherefore, my dearly beloved, flee idolatry. (They had not the Christ mind.)

I speak as to wise men; judge ye what I say. I Corinth, 10:1-15.

The experience of each character is given in the scriptures as an example and for instruction of others who may need the same advice. For the things that happened to the children of Israel also happened to all mankind since the beginning of the world.

We read of the faultfinding of the children of Israel, and we wonder why they were so ungrateful, and yet many so-called Christians of the present day make greater blunders than the children of Israel ever made. But they had not the experience that we of the present time have had.

BOOK OF RUTH.

In the days of the judges, there was a famine in the land, and a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife and his two sons.

The name of the man was Elimelech, and the name of his wife was Naomi, and the name of his two sons Mahlon and Chilion.

And Elimelech, Naomi's husband died: and she was left, and her two sons.

And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other was Ruth:

And the two men died also, and the old woman was left alone.

And she said to her two daughters in law, I shall return to my own country, for I have heard that the Lord has visited His people there and given them bread to eat.

And as they returned to the land of Judah, the old lady said to her two daughters in law, Return to the house of your mothers; and she said, The Lord deal kindly with you, as you have dealt with me and with the dead.

And she kissed them and they all wept and she wished them rest in the home of good husbands.

And they said to her, Surely we will return with thee to thy people.

And Naomi said to her daughters in law, Turn, my daughters, for why will ye go with me seeing that I am too old to bear any more sons, even though I had a husband.

And the old lady further pointed out to them, that even though she should have sons, they should not wait until they had become old enough to be their husbands.

And the old woman said that she was sorry that the hand of the Lord had gone out against her, and that she could not be of any further service to them.

And so Orpah kissed her mother in law, but Ruth clave unto her.

And when Orpah had gone, the old lady said to Ruth, Thy sister in law is gone back to her people and to her gods: return thou with her. But Ruth urged the old lady not to entreat her to return, for she had made up her mind to remain with the mother of her husband. Said Ruth to her mother in law, Where thou goest I will go, and where thou lodgest, I will lodge: thy people shall be my people and thy God shall be my God.

And she said, Where thou diest will I die and be buried; the Lord do so to me and more, if I let ought but death part me and thee.

So Naomi saw that Ruth did not intend to leave her, and so she said no more to her.

And they came into the land of Bethlehem in the time of wheat harvest.

Naomi had a kinsman of her husband and he was a man of wealth and a great man, and his name was Boaz.

And Ruth said to her mother in law, Let me go to the field and glean ears of corn after him in whose sight I shall find grace: and she said unto her, Go my daughter.

And she came and gleaned in the field of the reapers, and it so happened that she came into the field of Boaz, her kinsman through marriage.

And in the process of time word of her act in returning to the country with her mother in law was told to Boaz, and he gave her an opportunity to earn her bread, although she was inexperienced in gleaning.

And when she returned home to Naomi with whom she dwelt she brought enough of the corn which she had gleaned to feed her mother in law, and when the old woman saw what her daughter had brought she asked her who had been so kind to her, and Ruth told her that she had gleaned in the field of Boaz, and the mother in law told Ruth that God had given her favour in the sight of Boaz.

And the mother in law said to Ruth, her daughter in law, My daughter, may I not seek rest for thee, that it may be well with thee?

And she said, Is not Boaz of thy kindred, with whose maidens thou wast? and she said to Ruth, Behold, he winnoweth barley tonight in the threshing floor.

Wash thyself and anoint thee and put thy raiment upon thee and get thee down to the floor, but make not thyself known to the man until he shall have done eating and drinking.

And it shall come to pass when he has done eating and drinking and lieth down thou shalt mark the place where he lieth and thou shalt go in and uncover his feet and lie down and he shall tell thee what thou shalt do.

And she went down to the floor and did all that her mother in law had told her to do.

And when Boaz had eaten and drank and his heart was merry, he went and lie down at the end of a heap of corn and she came and uncovered his feet and lie down at his feet.

And it came to pass at midnight the man was afraid and he turned himself and found a woman lying with him.

And he asked her whom she was, and she said, I am Ruth, thy handmaid, and she told him to spread his skirt over her, for, said she, thou art a near kinsman.

And he said to her, Blessed be thou, my daughter of the Lord, for thou hast showed more kindness in the latter end than in the beginning in that thou followeth not young men, whether rich or poor.

And he told her to fear not, for he should do to her as she required, for all the city, said he, knew that she was a virtuous woman.

There was a custom in the country in those days that a man should raise up children to his brother, if he had died childless. This kept the name of the family of the first born from dying. If men at that time made any bargains they bound it by the oath of plucking off their shoe and handing it to the other party to the contract. And so the kinsman that was nearer to Ruth than Boaz declined to marry her; the opportunity was given to Boaz to do so and he did, and of this union was born the father of Jesse, the father of David.

This humble young woman Ruth was in the same position that many other women since her time have been in, and that is being left in the world on their own responsibility, with little or no experience of how to meet the conditions pertaining to earning a livelihood.

There are many women who are ambitious to make their way in the world, women who are willing to succeed, but lack training. Others have had training, but are physically weak, and however the case may be, the record of the humble Ruth brings a message of cheer.

We do not mean to say that every young woman so situated shall marry a rich man, but we do say that it is possible for every woman that wishes to do so, to find something to do where she will not have to tax her physical strength too greatly in order to make a success in the world. If the woman that is thrown upon her own responsibility will cast her burden

upon the Lord, He has promised to be a father to the fatherless and a husband to the widow, and I know that God will care for those who trust in Him, a friend to the friendless.

In this day and time the actions of Ruth in her relationship with Boaz should be considered to be a scandal, for a young woman to go to the bed of a man and lie with him before they had been married should be considered shocking.

Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Titus 1:15.

Being of a pure mind and a godly man, it was safe for Ruth to lie at the feet of Boaz and for him to show her every respect and not to think that she had put herself in a position where he was justified to offer her any kind of indignity.

There are many men in the present time who should under the same conditions remain a man, but there are also many men who should lose their heads under the circumstances. In the process of time the son that Ruth bore to Boaz became the father of Jesse, who begat David.

BOOK OF SAMUEL—DAVID CHOSEN KING OF ISRAEL

David became one of the kings of Israel, and it is recorded that God called him from herding sheep, for he was a shepherd of his father's sheep.

And the Lord sent Samuel to call David to the service of the Lord that he might be the shepherd of the sheep of the Lord, and Samuel came to the house of the father of David.

And the Lord said to Samuel, Go to the house of Jesse and offer sacrifice and I will tell thee what else to do,

And when Samuel came to the house of Jesse the people of the land trembled because of Samuel, but he assured them that he had come peacefully and they received him in like manner.

And when he asked the father of David to present his sons that he might choose the one that the Lord had chosen to be the future ruler of Israel, Jesse called his sons and they came before him.

And when Samuel saw Eliab, one of Jesse's sons, Samuel said, Surely this is the anointed of the Lord.

But the Lord said to Samuel, Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for men look on the outward appearance, but the Lord looketh on the heart.

And one after another the sons of Jesse passed before Samuel and not one of them was chosen; and Samuel said unto him, Are these all of thy sons? and he said, All except the younger one, which is in the field with the sheep, and Samuel said, Call him, for surely it is he whom the Lord has chosen, and they called him and he was anointed king of Israel.

Nevertheless, David had to be trained before he could assume the duties of king of Israel, and God trained him in His own way.

In the process of time, King David came into the city from the field of battle, and one evening he walked upon the roof of his house and while there he saw a beautiful woman washing herself, and she was very beautiful to look upon.

And David sent and inquired who she was and the answer came back that she was the wife of Uriah, the Hittite.

And David sent messengers and took her and lie with her and she returned to her house.

And in the process of time, she learned that she had conceived by David and she sent and made known the fact to him.

And in the process of time the husband of the woman came home, but he did not go to his house, but remained in the camp with his men and David sent to him and inquired why he did not go to the home of his wife, and he sent word that the rest of the servants of the Lord, together with the ark of God, were camped in the field in tents, and, said he, shall I go to my home and lie with my wife while they are camped in the field? and he said, As my soul liveth, I will not do it.

And David conspired with one of his captains to put this great-hearted man in the front of the ranks of the battle, that he should be one of those that was slaughtered, and when word came to David that his will had been done David sent

and brought the wife of Uriah to his house and she became his wife.

In the course of time the child was born. And the Lord sent Nathan the prophet unto David and he said unto David, There were two men in a city, one was rich and the other was poor; and the rich man had exceeding many flocks and herds; but the poor man had nothing, save one ewe lamb, which he had brought up and nourished, and it grew up with him and his children; and it did eat of his meat and drank of his cup and lay in his bosom and was unto him as a daughter.

And there came a traveler unto the rich man and he spared to take of his own herd, and his own flock to dress it for the wayfaring man that was come unto him;

But took the poor man's lamb and dressed it for the man that was come unto him.

And when David's anger was kindled against the man; and he said to Nathan, As the Lord liveth, the man that has done this thing shall surely die;

And he shall restore the lamb fourfold, because he did this thing and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, I delivered thee out of the hand of Saul;

And I gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Judah; and the house of Israel, and if that had been too little, I would moreover have given to thee such and such things.

Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon.

Now therefore, the sword shall never depart from thy house because thou hast despised Me and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the Lord, I will raise up evil out of thy house against thee and I will take thy wives and give them unto thy

neighbour, and he shall lie with thy wives in the sight of this sun.

For thou didst this secretly, but I will do this thing before all Israel and before the sun.

And David said to Nathan, I have sinned before the Lord, and Nathan said to David, The Lord has put away the sin and thou shalt not die.

And he told David that as the representative of the Lord, David had given great occasion to the enemies of the Lord to blaspheme, and he told him that the child that was to be born to them should surely die.

And Nathan went away from the house of David, and the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

And David humbled himself unto the Lord and fasted for the child and prayed for it, and his servants tried to comfort him but he would not eat anything.

And finally the child died and the servants were afraid to tell David that it had died; however, when he saw them whispering among themselves he knew that the child had died and he asked them why they had not told him, and they said that they were afraid to tell him.

And when David learned that the child was dead he dressed and anointed himself and went into his house, and when the servants saw what he had done they said to him, What is it that thou art doing? When the child was alive thou wept over him, but when the child died thou arose and ate bread.

And David said to them, While the child was yet alive I fasted and wept, for, said I, Who can tell whether God will be gracious to me that the child may live?

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bathsheba his wife, and in the process of time she bore him Solomon, and the Lord loved him.

David by his own hand brought war and hatred upon his own house, his ambition to have his own way caused him to

be blind to everything, but God was merciful to him, for God pitied his ignorance.

In the process of time King David died, and his son Solomon became king in his stead, and Solomon was king over all Israel.

BOOK OF KINGS.

And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter to be his wife. And Solomon loved the Lord and he walked in all the statutes of David his father, and he offered sacrifices to the Lord, for there was no house built unto the name of the Lord until those days.

And Solomon went to Gibeon to sacrifice there; for there was a great high place; and he sacrificed a thousand burnt offerings.

And in Gibeon the Lord appeared to him in a dream at night, and God said, Ask what I shall give thee.

And Solomon said, Thou hast shown to my father David great mercy, according as he walked before Thee in truth and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David, my father; and I am but a little child; I know not how to go or how to come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be counted or numbered for multitude.

Give therefore thy servant an understanding heart to judge thy people; that I may judge between good and bad; for who is able to judge this thy so great people?

And the speech pleased the Lord that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thy enemies; but hast asked for thyself understanding to discern judgment.

Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was

none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches and honours, so that there shall be none like thee among the kings all thy days.

And if thou walk in my laws and statutes and keep my commandments as thy father David did walk in them, then I will lengthen thy days.

And Solomon awoke; and behold it was a dream, and he came to Jerusalem and made a feast to all of his servants.

And there came to him two women, that were women of the world, and they each presented their case before Solomon. Each woman had become the mother of a child, and they said that they were alone in the house.

And the child of one of the women died because that she overlaid it,

So she that lost her child arose in the night and took the live child and put the dead child in the bed with the other woman. Now there was three days' difference in the age of the two children, and when the mother of the living child inspected the dead child, she found that it was not her child, and so the two women came to the king to have him decide as to what should be done to straighten out the situation.

And the king in his wisdom knew that it was useless to try any ordinary means to straighten out the matter, and so the king said, Bring me a sword: and they brought him a sword.

And the king said, Divide the living child in two and give half to the one woman and half to the other.

And when the mother of the living child heard this decision she said, No, give the child to the other woman; but the woman who was the mother of the dead child said, Let it be divided.

And the king said, Give the child to the woman that was not willing to have it slain, for she is the mother of the child.

And all Israel heard the judgment of the king, for they saw that the wisdom of God was with him, to do judgment.

And so he was king over all of Israel, and Solomon made all of the people to live in peace together.

And God gave Solomon wisdom and understanding much, and he gave him largeness of heart.

And the wisdom of Solomon excelled all of the wisdom of the children of the east country, and all the wisdom of Egypt.

And he spake three thousand proverbs, and his songs were a thousand and five.

And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl, and of creeping things and of fishes.

And in the process of time, Solomon builded the house of the Lord and it is recorded in the scriptures that this was the most remarkable house that the world has ever seen.

And all the kings of the earth did homage to Solomon, and they came from far and near, and they brought him presents of gold and silver and fine linen and spices from Egypt, and all of the good things that the earth afforded they brought to Solomon. But King Solomon loved many strange women. Among them was the daughter of Pharaoh, and women of the Moabites and the Ammonites, and the Edomites and Zidonians and Hittites;

Of the nations that the Lord had given the children of Israel commandment not to go unto them, and neither shall they come unto you; for surely they shall turn your hearts away after their gods; Solomon clave to these in love.

And he had a thousand wives and concubines altogether, and these women turned away his heart from the Lord.

For it came to pass that when Solomon was old, that these women turned away his heart from the Lord and his heart was not perfect before the Lord as was the heart of David, his father.

And Solomon worshipped the idols of the different nations whom he had taken a wife of, and he did things that were displeasing in the sight of the Lord.

And the Lord was angry with Solomon because he turned away from the Lord God of Israel, who had appeared to him twice.

And the Lord said unto Solomon, Because that you have done evil in My sight, I will rend the kingdom from thee and give it to thy servant.

And the Lord said, I will not do it in thy day, for the sake of My servant David's sake, and for the sake of Jerusalem, whom I have chosen.

And the Lord stirred up an adversary unto Solomon. And all the days that Solomon reigned over Israel was forty years. And he slept with his fathers and was buried in the city of David his father: and his son reigned in his stead.

And from one good and one bad reign after another the children of Israel were led away from God and scattered all over the face of the earth, so that the power of the house of Jacob should not be felt to any great extent.

THE BOOK OF JOB. A PERFECT AND HOLY MAN—HIS IDEAS OF WHAT CONSTITUTES PERFECTION.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.

And there was born unto him seven sons and three daughters. His substance also was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she asses, and a very great household, so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses every day and sent and called for their three sisters to eat and drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them and rose up early in the morning and offered burnt offerings according to the number of them all, for, said Job, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continally.

Now there was a day when the sons of God came to present themselves before God, and Satan came also among them.

And the Lord said to Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?

Then Satan answered the Lord and said, Doth Job fear God for naught?

Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the works of his hands, and his substance is increased in the land.

But put forth Thine hand now and touch all that he hath, and he will curse Thee to Thy face.

And the Lord said to Satan, Behold all that he hath is in thy power; only upon him put not forth thy hand: so Satan went from the presence of the Lord.

There was a day when his sons and daughters were feasting in the home of his eldest son, and there came a messenger to Job and said, The oxen were plowing and the asses were feeding beside them;

And the Sabeans fell upon them, and took them away, yea, they have slain the servants with the edge of the sword; and I alone escaped to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and thy servants are consumed. (Note—Electricity is the fire of God.)

And I alone am escaped to tell thee.

And while the servant was yet speaking, another came and said, The Chaldeans made out three bands and fell upon the camels and have carried them away and have slain the servants with the edge of the sword, and I alone am left to tell thee.

And while he yet spoke, there came another servant and said, Thy sons and daughters were eating and drinking in their eldest brother's house, and there came a great wind and smote the four corners of the house and it fell upon the young men and they are dead, and I alone escaped to tell thee.

Then Job arose and rent his mantle, and shaved his head and fell down and worshipped.

And said, Naked came I out of my mother's womb and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly. He had the right thoughts.

Again there came a day when the sons of God came to present themselves before the Lord, and Satan came also.

And God asked Satan the same question as to where he came from, and Satan remarked that he had come from going up and down and walking to and fro in the earth.

And God asked him if he were satisfied that Job was more perfect than all other men in the earth, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movest Me against him to destroy him without cause.

And Satan answered the Lord and said, Skin for skin, yea all that a man hath will he give for his life. And the Lord said to Satan, Job is in thy hand, only spare his life. And Satan went from the presence of the Lord and smote Job with sore boils from the sole of his foot unto the crown of his head.

And he took a potshed to scrape himself and sat down among the ashes.

And his wife said to him, Dost thou still retain thine integrity? Curse God and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did Job sin not with his lips.

Now when Job's three friends heard all the evil that came upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, for they had made an appointment to come together and mourn and comfort Job.

And when they lifted up their eyes afar off and saw him and knew him not, then they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word to him: for they saw that his grief was very great. Job 2:1-13.

Job was what might be termed a self-righteous man. He had faith in God, but God does not judge a man by his faith, but by his works and deeds.

When the sons of God came together for the purpose of attending to the work of the kingdom of God, the devil came also. Now we have explained what the devil is, and that is the spirit of ambition in men's hearts which deceives them by making them think that they can do things to please themselves contrary to the laws of God and prosper thereby.

The devil has to get power from God before he can do anything, for the devil is in men's minds and men cannot give life, which in turn gives action to their thoughts, and so this power comes from God, and if men take the power which God gave them, and do evil thereby, this is because they have disobeyed God.

God gave Job power to do good, and we see what Job did with the power which God gave him.

Notwithstanding the fact that Job had talked much about the power and wisdom of God, when the time came for him to prove his faith in God he fainted and showed weakness in general, in his talk and his mind.

Job opened his mouth and cursed his day.

And he said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

And he cursed everything connected with his birth. And wished that he had been prematurely born. Job. 3:1-11.

And then Eliphaz the Temanite answered and said:

If we essay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Behold, thou hast instructed many, and thou hast strenghtened the weak hands.

Thy words have upholden him that was fallen and thou hast strengthened the feeble knees.

But now it is come upon thee, and thou faintest: it toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

Remember, I pray thee, whoever perished, being innocent? or where were the rightous cut off? Job 4:17.

However, Job did not reason out what his sin had been, but continued to groan and bemoan his troubles.

And Job demanded that God make him to know his sins and iniquities: How many are my iniquities and my sins? Make me to know my transgressions and my sins. Job 13:23.

He reasoned that the man that is born of woman is of a few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also like a shadow, and continueth not,

And dost Thou open Thine eyes upon such an one, and bringeth me into judgment with Thee?

Who can bring a clean thing out of an unclean? Not one. Job 14:1-4.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts: in the hidden parts, Thou shalt make me to know wisdom.

Create in me a clean heart, O God; and renew a right spirit within me. Psalms 51:5-6-10.

Notwithstanding the fact that Job claimed to be the representative of Christ, he held himself up as being great, and so does the man who does not profess to be God's building.

If a man profess to be the representative of God, he must not receive glory to himself, but all glory shall be given to God, for every true Christian must acknowledge that he was lost and God saved him. Now if man holds himself as being great, can he save men by his own greatness from their sins? The glory must be given to God.

JOB SITTETH AS GOD—JOB IS JUDGE—HIS VANITY AND SIN.

O that I were as in months past, as in the days when God preserved me;

When His candle shined upon my head, and when by His light I walked through darkness;

He spoke of the time when his children were yet about him.

When he washed his steps with butter, and the fountains poured him out oil, (which meant when everything that he touched was smooth and all things were easy.)

When he went out of the gates of the city, and prepared his seat in the street.

The young men when they saw him hid themselves, and the old men stood up, when he passed by, (He was a CZAR.)

And the princes refrained from talking, and laid their hands upon their mouths.

The nobles held their peace and their tongues cleaved to the roof of their mouths.

When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me;

Because I delivered the poor that cried, and the fatherless and him that had none to help him.

The blessing of him that was ready to perish came upon me and caused the widow's heart to sing for joy.

I put on righteousness and it clothed me; my judgment was a robe and diadem.

I was eyes to the blind, and feet to the lame.

I was father to the poor, and the cause which I knew not I searched out.

And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and shall mutiply my days as the sand.

My root was spread out by the waters and the dew lay all night upon my branch.

My glory was fresh in me and my bow was renewed in my hand.

Unto me men gave ear and waited and kept silence at my counsel.

After my words they spoke not again; and my speech dropped upon them.

And they waited for me as for the rain; and they opened their mouth as for the rain. If I laughed on them, they believed it not; and the light of my countenance they cast not down.

I chose out their way and sat chief and dwelt as king in the army, as one that comforteth the mourners. Job 29:1-25.

Job was like a great many other so-called Christians, he was very sensitive about his faults, and like many others, he could not stand to be told of his shortcomings. It is a fact that in this day and time very few Christians can be told of their faults. If one wishes to make enemies let him speak to the average church member about his shortcomings, and he will hate you. And if one has trials and go to his church brethren with them, one out of a hundred will be able to give Christian advice, but what he will do is to tell your business to everyone with whom he may have the opportunity.

Finally Job's three friends were silenced by him, for they failed to convince him that he was not holy in every sense of the word. And when they had finished speaking with him, Elihu, the Buzite, spoke to him. He was a younger man than Job's three friends, and so he waited until they had finished speaking, then he spoke to him. Said he, Thinkest thou this is right that thou saidst, My righteousness is more than God's? Job 35:1-2.

SUCH WERE JOB'S SINS.

Can a man be profitable unto God as he that is wise may be profitable unto himself? Eliphaz the Temanite asked Job these questions.

Is it any pleasure to the Almighty, that thou are righteous? Or is it gain to Him that thou makest thy way perfect? Will He reprove thee for fear of thee? Is not thy wickedness great? And thy iniquities infinite? For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing.

Thou has not given water to the weary to drink, and thou has withholden bread from the hungry.

But as for the mighty man, he had the earth; and the honorable man dwelt in it.

Thou hast sent widows away empty and the arms of the fatherless have been broken.

Therefore snares are round about thee and sudden fear troubleth thee. Job 22:1-10.

God is not profited by man's goodness. If men would only learn that God is not dependent upon man, but that man is de-

pendent upon God, then all things would be open and naked to the eye. Men do not understand the many problems which confront them because they try and solve them in their own way.

The world as it is today is just the opposite to what God said that it should be, and the result is that confusion is everywhere, and men are powerless to change the conditions that exist. But if on the other hand they had obeyed the laws of God, and we can see that these conditions would not exist.

God does not gain by anything which man does. For if man is made right he is made in the image and likeness of God, he is a portion of God's body.

Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Yet he shall perish forever like his own dung; they which have seen him shall say: Where is he?

Though his excellency mount up to the heavens, and his head reach unto the clouds; his children shall seek to please the poor, and his hands shall restore their goods. The eye which saw him shall see him no more; neither shall his place any more behold him. Job 20:1-10.

This is the latter end of all great men who have not become great after the pattern which God gave men of greatness. And that is great through the service of helping men up.

Great men are not always wise; neither do the aged understand judgment. Job 32:9.

And he reminded Job of the great works which God has made. And men should fear for His greatness. And he reasoned with Job along those lines of God's greatness, and finally Job began to see light.

God spoke to Job in this manner: Where was thou when I laid the foundations of the earth? Answer if thou hast understanding.

God spoke of the bounds of the sea and the breadth thereof.

The foundations upon which the earth has been fastened. And who laid the cornerstone thereof.

When the morning stars sang together, and all the sons of God shouted for joy?

And God caused a mental picture of all the greatness of God to pass before Job. Job 29:1-40.

Then Job answered God and said:

I know that Thou canst do everything, and that no thought can be withholden from Thee.

Who is it that hideth knowledge? Therefore I have uttered that I understood not; things too wonderful for me, which I knew not.

Hear I beseech Thee, and I will speak; I will demand of Thee and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes.

And after God had spoken unto the eyes of Job's mind, the Lord accepted Job and caused his friends that had held themselves up as righteous before Job, to come and apologize to him, for they had not spoken of God's righteousness as Job had done, and God blessed him, and gave him seed that should be seed indeed, and he had more wealth in the latter end than he had at the first. Thus his words became true when he said:

Though my skin worms destroy this body, yet in my flesh shall I see God. Job 19:26.

God had given him seven more sons and three daughters. And these were good seed and not as his first children, which had spent their lives in having what the world calls a good time.

When his body should decay, his seed should live on to the day when God should be manifested to all mankind, and through eternity.

GIVING PRAISE TO GOD AT ALL TIMES.

We have seen the blessing with which God blessed Job, but those things would not have come to Job had not he had patience to wait. And we may say that he waited because he could not do otherwise.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.

For whom the Lord loveth, he chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God

dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

Furthermore, we had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits (good thoughts and deeds) and live?

For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the blessed fruit of righteousness unto them which are exercised thereby.

Wherefore, lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Hebrews 12:5-13.

In all things let us praise God, knowing that all things work together for good to those who love God, and are called according to His promises.

THE BOOK OF PRAISE, CALLED PSALMS.

Blessed is the man who walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in His law doth he meditate day and night.

And he shall be like a tree planted by a river of water that bringeth forth his fruit in season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so but are alike the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous, but the ungodly shall perish. Psalms 1:1-6.

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves and rulers take

counsel together, against the Lord, and against his anointed, saying: Let us break their hands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; and the Lord shall have them in derision.

Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion. Psalms 2:1-6.

The heathen is he who does not regard the laws of God, be he king or tramp. And when one considers the majesty of God, he may well ask: Why does man think that God will permit them to disobey His law always? God has said that His spirit will not always strive with man, for man is but flesh and God is power and all power.

THE BOOK OF PROVERBS, THE ESSENCE OF WISDOM.

Wisdom is, to know wisdom and instruction, to perceive the words of understanding, to give subtility to the simple, to the young man knowledge and discretion.

A wise man will hear and will increase learning, and a man of understanding shall attain unto wise counsels:

To understand a proverb and the interpretation, the words of the wise and their dark sayings.

The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction.

To receive the instruction of wisdom, justice and judgment and equity. Prov. 1: 2-7.

Wisdom is founded upon instruction which God has given to the sons of men. Wisdom is to be governed by justice, judgment, and equity.

Justice is impartiality and the desire to give to every man that which is due him. Justice is also founded upon the right principles and practice.

And there is not a single country in the world today which can say that it is the representative of Justice; all nations and governments, if they be honest, must say that they have two laws, one for the poor and one for the rich. And there is also different kinds of racial justice in all countries.

Real wisdom is to teach all men how to overcome ignorance of every kind.

THE WISDOM OF SOLOMON, THE PREACHER.

Notwithstanding the fact Solomon acknowledged to God when God called him to be King of Israel, that he was not capable of filling such a high station, saying to the Lord: I am but a little child, and I know not how to go out or come in.

Solomon forgot his confession of weakness to God and walked in the strength of his own imagination, and the result was that he strayed away from God. We are told that he had more wisdom than any king of his day, and no doubt he was wiser than any king since his time.

It is always interesting to hear the observations of one that has been in the position to speak intelligently about things in general. As king of a great people. And also the husband of many women his experience is well worth noting.

Wisdom is the principal thing therefore, get wisdom and with all thy getting get understanding. Prov. 4:7.

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. Prov. 1:7.

By mercy and truth iniquity is purged and by fear of the Lord men depart from evil.

When we speak of fear of the Lord we do not mean that we are to fear Him as we do men, for we fear men because we know that they are more or less evil and will do us harm if given the chance, but we who know God fear Him for we know that there are only two ways of doing anything, and that is right and wrong. So we fear God and seek to do His will, for we realize that if we do not His will, then harm shall befall us; His will is right and the only right.

When we come to know God as He is, we serve Him because we love Him.

The estate of the children of men according to Solomon's wisdom is thus:

Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

To the average person the idea of everything in this world being vain and full of vanity seems like foolishness, but if we look into the matter as it is presented to us by Solomon we get

the real meaning of what he says, and we see that what he says is simply the truth after all; now men do not look at things in their real light but they look at things in a false light, and when anything is said about the uplift of all men someone says that would be Socialism and it is not possible, and very few people will support any movement which has for its platform uplift of all men regardless to race, color or creed, but why does Solomon say that all human courses are vain? Let him explain himself.

One generation passeth away, and another generation cometh, but the earth abideth forever.

The sun also ariseth and the sun goeth down and hasteth to his place where he arose.

The wind goeth toward the south and turneth about to the north, it wirleth about continually and the wind returneth again according to his circuits.

All the rivers run into the sea, yet the sea is not full, unto the place whence the rivers come they return again.

All things are full of labour, man cannot utter it, the eye is not satisfied with seeing nor the ear filled with hearing.

The thing that hath been, it is that which shall be, and that which is done is that which shall be done, there is no new thing under the sun.

Is there anything whereof it may be said, "See, this is new?" It hath been already of old time, which was before us.

There is no remembrance of former things, neither shall there be any remembrance of things that are to come with those that shall come after.

I, the preacher, was king over Israel in Jerusalem.

And I gave my heart to seek and search all the things by wisdom that are done under Heaven, this sore travial hath God given unto the sons of man to be exercised therewith.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight and that which is wanting cannot be numbered.

I communed with my own heart, saying: Lo, I am come to great estate, and have gotten more wisdom than they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.

And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit.

For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow. Ecclesiastes 1:1-18.

King Solomon also tells us that he gave himself up to mirth, and pleasure, but in this also there is naught but vanity.

I said of laughter it is mad, and of mirth, What doeth it?

I sought earnestly to find out what is in wine, yet acquanting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the Heaven all the days of their life.

He made himself great works, and he planted vineyards, and builded him houses; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees; I got me manservants and maidservants and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;

I gathered me also silver and gold and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers and the delights of the sons of men as musical instruments and that of all sorts.

And I was great and increased more than all that were before me in Jerusalem; also my wisdom remained with me;

And whatsoever mine eyes desires I kept not from them, I withheld not my heart from any joy, for my heart rejoiced in all my labour. Then I looked on all the works that my hands had wrought and on the labour that I had laboured to do, and behold, all was vanity and vexation of spirit and there was no profit under the sun. And I turned myself to behold wisdom and madness, and folly, for what can the man do that cometh after the king? Even that which hath already been done. Then I saw that wisdom excelleth folly as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness; and I perceived also that one event happened to them all.

Then I said in my heart: As it happeneth to the fool, so it happeneth even to me, and why was I then more wise? Then I said in my heart: This also is vanity. For there is no re-

membrance of the wise more than of the fool forever, seeing that which now is in the days to come shall be forgotten. And how dieth the wise man as a fool?

Therefore I hated life because the work that is wrought under the sun is grievous unto me, for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun because I should leave it unto the man that should be after me.

And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherewith I have laboured and wherein I have shewed myself wise under the sun. This also is vanity.

Therefore, I went about to cause my heart to despair of all the labour which I took under the sun.

For there is a man whose labour is in wisdom and in knowledge and in equity; yet to a man that hath not laboured therein shall he leave it his portion.

This also is vanity and a great evil.

For what hath man of all his labour and of the vexation of his heart wherein he hath laboured under the sun?

For all his days are sorrows and his travail grief, yea, his heart taketh not rest in the night. This also is vanity.

There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour. This also I saw that it was from the hand of God.

For who can eat or who else can hasten hereunto more than I?

For God giveth to a man that is good in His sight, wisdom and knowledge and joy; but to the sinner He giveth travail, to gather and to heap up that he may give to him that is good before God. This also is vanity and vexation of spirit. Eccles. 2:1-26.

According to the gospel of Solomon, all things in this world are a repetition, that is, we must keep on repeating the same thing over and over.

We set down to the table and we eat all that we can possibly hold, and in a short time we are as empty as though we had not eaten a mouth full.

The same applies to the great manufacturer of whatever kind of goods one may deal in; he may build a great piece of machinery which may take a great while to complete the job, and finally he has it as he wants it, but can he make his great creation so that it will produce others like itself? He cannot, but the same process must be gone through before another machine of like construction can be produced. We go out and find joy in many ways; some people get their heads full of liquor, and some get full of other things that are stronger than wine; they get so full of these things many become unconscious of everything else in the world. Are they satisfied after having gotten in this sort of fix? They are for a while, that is as long as it lasts, perhaps a day, more or less, they start all over again. Nothing satisfies but for a short time. What is the reason of this condition? If it is card playing or joy riding or dancing that one finds joy in, one can ride or dance or play cards until his bones ache, and in a day or two the thing must be repeated over again if he would have more joy; the effect does not last. We may go to bed and sleep until our head swells from too much sleep, and the next night we must go to bed and sleep all over again, and if we miss one night we feel it the next day.

The preacher tells us that in much wisdom is much grief. He no doubt meant that to be in possession of real wisdom causes much grief. When one considers the things that so-called wise men are doing which in many instances is the opposite of wisdom. The mess that men have gotten the world into at the present time is as good an example of the wisdom of men as we can find. And in their wisdom they are too blind to acknowledge that they have made a mess of the world, and fools of themselves. In their wisdom they do not know enough to tell the truth, this is vanity and vexation of spirit. (It vex the minds of real wise men.)

Solomon tells us that he gave himself up to find out why this sore travail is given to the sons of men, and as a fit setting for his great drama he builded himself great houses and planted wonderful trees upon his great lands, trees of fine fruits, and choice woods of timber.

He also installed his private water system to water his trees and lands. He got him servants of men and women and he also had slaves born in his home.

Of thoroughbred cattle he gathered himself all kinds.

Of gold and silver and the peculiar treasure of kings he gathered himself great quantities. We are told that under his administration gold and silver was common as rocks in Jerusalem, and he had men and women singers to entertain him.

And he was great and increased more than all the other kings of his day, and his wisdom did not depart from him.

And anything that his heart desired he did not hesitate to get it for himself.

And after he had obtained all of this grandeur he considered what it all meant. And he saw that wisdom excelleth folly as far as light excelleth darkness.

Now the fear of God is the beginning of wisdom, and the wise man's eyes are in his head, and he uses them, but the fool walks on in darkness and one event happeneth to them all. But the spirit of the good man lives after him.

And he reasoned in his heart that as it happeneth to the fool so it happeneth to him also, with all of his wisdom. And that the wise man died as did the fool. And he hated his labour that he had done under the sun, for he should pass away and leave it to someone else, and this is also vanity and vexation of spirit.

For the wise man labours to make an article and wears himself out in his labour and lies down and dies, and someone who did not labour at all upon this great creation that the wise man had made get as much joy out of it as though he had worked to make it and this makes the wise man work for the benefit of someone who may be an absolute fool.

And the man who labours through the day and gives the world the results of his labour, and many of the works of the men of brains are so useful that we of the present time wonder how the people of the early days got along without them, nevertheless, after these great men sit all day and part of the night devising these great inventions when he should be able to relax and rest his tired body, his heart keeps on working and wearing itself out through the night, and because the heart takes no rest night or day it soon works itself to death

and the great genius passes to the great beyond and the world accepts his invention and says, It is a great invention, but he was a fool to work himself to death to make it. Too much of anything is bad.

There is nothing better than that a man should eat and drink and make his soul (his body) enjoy good in his labour. This is from the hand of God. For God giveth to a man that is good in His sight, wisdom and knowledge and joy, but to the sinner He giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit. Eccles. 2:26.

When a person looks at the situation in this light it does seem foolish to work oneself to death for the benefit of someone else, for we cannot take anything out of the world when we go, and the great man must answer the summons to go when it comes, and we do not know when it may come, nor how it may come, for many great men have been killed instantly and in a cruel manner also. The question then arises, What is the best thing for a person to do in this world so as not to work too much and yet to fill one's mission in life.

In the third chapter of the Ecclesiastes, Solomon answers this question in an intelligent manner. He reminds men that there are times for all things. To everything there is a season and a time to every purpose under the heaven. A time to be born and a time to die, a time to plant and a time to pluck up that which is planted.

And the same system applies to all things which should be done in season. Now we have a certain time to eat our meals and to take our sleep, just suppose then that we change the time when we should be sleeping to some other duty we should be working without a system.

I know that whatsoever God doeth it shall be for all time, nothing can be put to it nor anything taken from it, and God doeth it that men should fear before Him that which hath been is now and that which is to be hath already been and God requireth that which is past. Eccles. 3:15.

We may compare the work that men make by the things that God has made. And to do this we turn to the creation of the world, for we are told that in the beginning of time God made the heaven and the earth. Just how long ago the be-

ginning of the earth was no living man can say truthfully. But as far back as man can see, the things that God made in the beginning have from that time to the present time perpetuated itself, we mean to say that God made one pair of all manner of creatures in the beginning of time, male and female, and he said to them: Be ye fruitful and multiply and replenish the earth. That was so many years ago, and don't you know that today the offspring of these same creatures are engaged in the same work of multiplication that their progenitors were engaged in. God made one work and He gave it commandment to move on, and it has kept moving and in this day of so-called wonders among the sons of man the work of God is still moving on, and man in all of his greatness does not see that God was able to make one model and gave it the power to produce others like itself, for don't you see that man with all of his greatness must keep on making the same work over and over again. Man should consider the wisdom of God. We know that man has machinery to do many of the things that man used to do by hand, but is man able to say to his machinery, Produce another article like the model that I have spent the best years of my life to make, and perfect it like I want it to be?

But this is what men are commanded to do, make themselves godly men. God has made everything beautiful in his time; also He hath set the world in their heart so no man can find out the work that God maketh from the beginning to the end. But I know that there is no good in them but for a man to rejoice and to do good in his day.

God did not intend that man should worship the things that are here in the world, but God desires that man should have joy and pleasure out of the things that are here for the pleasure of mankind. Let us learn that regardless of what we do there comes a time when we have to give an account of what we have been doing. In the fourth chapter of Ecclesiastes, Solomon points out conditions as they exist today, and have always existed since the sons of man have lived upon the earth. He considered the oppressions that are done under the sun and he considered those who shed tears because of oppression, and there was none to comfort them on the one side, and on the other side there was the power to oppress, nor had they any comforter. And one man is engaged in oppressing others for

the sake of gain. They have been taught that greatness comes from the amount of worldly goods that a man is able to get a hold on, and they desire to be great after the fashion of the world. Vanity is the cause of the whole thing. There are many kinds of murderers in this world, the man who employs women and children and pays them a wage that is barely enough to keep body and spirit together while he makes money to live in luxury, is in the sight of God a murderer; and many people look on the rich man and envy him because of his high position among men. These conditions destroy life. The man who does these things is spiritually dead.

Better is a handful with quietness than both hands full with vexation of spirit and travail.

There is one alone and there is not a second, yea, he hath neither child nor brother, yet is there no end of all his labour neither is his eye satisfied with riches; neither saith he, For whom do I labour and bereave my soul of good?

This is also vanity, yea it is sore travail.

It is not uncommon to find a man that has no one dependent upon him working as hard and harder than those who have families to care for; often this type of person has no near relatives, and the question does not seem to prevent itself to him as to why do I labour so hard, and wear my body out? If I do not have some pleasure out of my labour what am I benefited? His only thought seems to be to get more gold and his eye is not satisfied, no matter how much he may get.

This is indeed vanity and a sore travail. We may say that this type is the biggest fool of all, for some can say that they are labouring to leave it to their children or wives or other members of their family, but this type says in attitude, I am working for the pleasure of leaving my wealth to someone else. I don't care who gets it.

Two are better than one; because they have a good reward for their labour. For if they fall the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to lift him up. The man that is normal desires to be the head of a family, and regardless of what a single man thinks of the marriage relation, we say to those that are hoarding up treasure: If it is fear that keeps you from uniting with a wife, consider, you are working for someone else and you

cannot know whether it may be someone that may prove to be a bigger fool than any woman that you might choose.

The fifth chapter of Ecclesiastes gives this timely advice:

When thou goest to the house of God, be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil. Be not rash with thy mouth and let not thy heart be hasty to utter anything before God, for God is in Heaven, and thou upon the earth; therefore let thy words be few. For dreams cometh through the multitude of business and a fool's voice is known by multitude of words. When thou vowest a vow unto God defer not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed.

Better is it that thou shouldst not vow than thou should vow and not pay.

If thou seest the oppression of the poor and the violent perverting of judgment in a province, marvel not at the matter for he that is higher than the highest regardeth, and there be higher than they.

Moreover, the profit of the earth is for all, the king himself is served by the field.

When goods increase they are increased that eat them, and what good is there to the owners thereof, saving the beholding of them with the eyes?

The sleep of the labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep.

There is sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt.

But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. He is mentally naked, and dead spiritually.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand.

And this also is a sore evil, that in all points as he came so shall he go, and what profit hath he that hath laboured for the wind?

All his days also he eateth in darkness and he hath much sorrow and wrath with his sickness. Behold that which I have seen, it is good and comely for one to eat and to drink and to

enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him, for it is his portion. Every man also whom God hath given riches and wealth and hath given him power to eat thereof and to take his portion and to rejoice in his labour, this is the gift of God.

For he shall not much remember the days of his life, because God answereth him in the joy of his heart.

We should be ready to learn when we go to the house of God, for it is a fact that all business can be attended to at the so-called business meetings held by certain churches on certain days of each month.

Truly, the Sabbath day is set apart for the instruction of the people of God, and it should be a blessed thing if one could go to the house of God upon the Sabbath day and devote the mind alone to the up-building of the kingdom of God. If we could arrange the financial part of the business on other days and have nothing else on the program on the Sabbath day but praise to God, or that each Christian should give his free-will offering to the Lord without having to be dunned and almost held up to get them to part with a few pennies for the support of the cause of Christ.

And many are so full of pains, even though they are yet alive, they cannot get around to do anything if they wished to.

There are many that attend church each Sabbath day, and yet they do nothing else for the upbuild of the kingdom of Christ.

The sixth chapter of Ecclesiastes gives us these thoughts:

There is an evil which I have seen under the sun, and it is common among men. A man whom God has given riches and wealth and honour so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity and it is an evil disease.

If a man beget an hundred children and live many years so that the days of his years be many and his soul be not filled with good and also, that he have no burial, I say that an untimely birth is better than he.

For he cometh in with vanity and departeth in darkness and his name shall be covered with darkness.

Moreover, he hath not seen the sun nor known anything; this hath more rest than the other.

Yea, though he live a thousand years twice told, yet hath he seen no good, do not all go to one place?

All the labour of man is for his mouth, yet his appetite is not filled.

For what hath the wise more than the fool? What hath the poor that knoweth to walk before the living?

Better is the sight of the eyes than the wandering of the desire; this is also vanity and vexation of the spirit.

That which hath been is named already and it is known that it is man, neither may he contend with him that is mightier than he.

Seeing that there be many things that increase vanity what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow, for who can tell man what shall be after him under the sun?

A man that has everything that this world can produce, money and honour, and great riches, but not the power to eat thereof, but someone else who has neither riches nor honour can find much joy from the use of the rich man's goods;

By the words "eat thereof" we have this thought: many men who have great wealth, are not able to get about, for we are informed from time to time of the many incurable ailments which the very rich suffer from and many of them are unfit for physical effort. And so he cannot get any joy out of life along this line.

And we are told that many of them are not able to take any solid food for fear of trouble from the stomach.

We should like to know what pleasure riches are to the person who cannot go about and come in contact with the world, nor take any kind of solid food that he may desire. Anyone who leads this sort of existence is dead already ere the breath has gone out of the body.

If a man beget an hundred children and live many years so that the days of his years be many, and his soul be not filled with good and also that he have no burial, I say that an untimely birth is better than he.

If a man does not live so that his deeds shall be reflected in others, whether they be the seed of his body or those whom he has inspired by his life to lead godly lives. I say that an untimely birth is better than he.

All the kings of the nations, even all of them, lie in glory, everyone in his own house. (But they represent not God.)

But thou art cast out of thy grave like an abominable branch and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: the seed of evil doers shall never be renowned. Prepare slaughter for his children of the iniquity of their fathers, that they do not rise nor possess the land, nor fill the face of the earth with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, the remnant and son and nephew, saith the Lord. Isa., 14:18:22.

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

I spake to thee in thy prosperity, but thou saidst, I will not hear. This hath been thy manner since thy youth, that thou obeyedst not my voice. Jere., 22:19:21.

What mean ye that ye use this proverb in Israel, saying their fathers have eaten sour grapes and their children's teeth are set on edge?

As I live, saith the Lord of Israel, ye shall not have occasion to use this proverb any more in Israel.

Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die.

Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth and doeth not such like. The son shall not bear the iniquity of father, neither shall the father bear the iniquity of the son.

But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live and not die. Ezekiel, 18:14: 14:20:21.

The seventh chapter of Ecclesiastes brings these thoughts.

A good name is better than precious ointment, and the

day of death than one's birth. It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men and the living will lay it to his heart. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

The heart of the wise is in the house of the mourning, and it makes them think what is the cause of death. We are told that the wages of sin is death, but the gift of God is eternal life through Jesus Christ. And so if we consider that sin causes death we seek to do that which is right that we may have eternal life. But the heart of the fool thinks of nothing but what the world calls a good time and so thinking he will not do the works which make for life eternal.

Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry for anger resteth in the bosom of fools.

When we start anything we cannot tell what the end shall be, but when it is finished then we know and so it is with the proud in spirit, for we are told that God resisteth the proud, but He exalteth the humble, they know not their end. A good name is the greatest of all treasures. We do not mean a big name, as men count bigness, but a name which has been made good by doing good deeds.

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other to the end that man should find nothing after Him. Some claim that riches are the cause of their downfall, but when their riches are taken away they continue to fall.

God does not intend that men should become too set on worldly things and for this fact riches are taken from men often to make them consider, for Christ taught men to lay up their treasure in heaven. When men do good on earth they are laying up treasure in heaven. Adversity makes a man a real man, but it destroys a fool.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

For there is not a just man upon the earth that doeth good and sinneth not.

Also take no heed unto all words spoken; lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou likewise hast cursed others.

All this have I proved by wisdom, I said, I will be wise, but it was far from me. I applied my heart to know and to search and to seek wisdom, and the reason of things and to know the wickedness of folly, even of foolishness and madness; and I find more bitter than death the woman whose heart is snares and nets and her hands as bands, whoso pleaseth God shall escape from her, but the sinner shall be taken by her. Behold this have I found, saith the preacher, counting one by one, to find the account, which yet my soul seeketh, but I find not one man among a thousand have I found, but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

If a woman set her heart to ruin a man, unless he has God in his heart, she will accomplish his ruin. Solomon had found one man out of a thousand which had considered life from every viewpoint, but not one woman in a thousand does. But he had no trouble coming to the conclusion that God had made man right, but man had made a mess of himself. Solomon gives advice, which if taken will build up the mind, and we know that the mind must be fed as well as the physical part of man. And if we feed the mind on trash, it will in turn feed the body on trash. For wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it.

Consider the work of God; for who can make that straight which he hath made crooked? He said that in his vanity he had seen a righteous man who perished in his righteousness. And a wicked man who lived long because he was too wicked to die. There is no sense in going to the extreme about anything. Although we know that if a man be righteous he can never be too much so, yet men in their vanity claim that they are righteous and destroy their own bodies in so thinking. And too, the man who sins does so because he thinks that he is gaining thereby, and he also destroys his own body.

Since no man is perfect, let the Christians not take offense at all of the things which are said about them, true we do not like anyone to say things about us that are not true, but whatever is said about us, let us consider the things which people say and think of us and look them in the face and see if there is any truth in them, and if so we should profit by criticism. I remember that one of my friends one time told me of my greatest fault and she did not mince words either, but said you have too much temper and you should get rid of it, and I may truthfully say that I thought that it was none of her business, (although I knew that she had told the truth), but I could not help but think of her suggestion and when I had taken a retrospection of my life, I saw that I had never lost out in anything except when I had gotten ugly.

And after examining life from all of the different lines, the preacher tells us that by counting one by one, he found that the woman who sets her heart to ruin men (he spoke of the so-called vampire), is more cruel than death, for death is the end of all things, but if a woman set her heart to ruin a man he needs the Lord's help for none of the arts known to man can save him, but God takes care of his own in every emergency.

Solomon tells us that life is such a complex proposition that there is no end to it, that we can start out to solve any problem, and when we have come to the end of that problem we find that it had ended at one point only to commence in another place, the only definite conclusion that he came to anything is that he knew that God had made men upright, but they had messed up the job.

In the eighth chapter of the Ecclesiastes, we are given these thoughts:

Whosoever keepeth the commandment shall feel no evil things and a wise man's heart discerneth both time and judgment.

Because to every purpose there is a time and judgment, therefore, the misery of man is great upon him.

For he knoweth not that which shall be, for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

All this have I seen, and applied my heart unto every work that is done under the sun; there is a time wherein one man ruleth over another to his own hurt.

And so I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this is also vanity.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil a hundred times, and his days be prolonged, yet I know that it shall be well with them that fear God, which fear before him;

But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feared not before God. He brought forth dead works.

There is a vanity which is done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again there be wicked men to whom it happeneth according to the work of the righteous; I said that this also is vanity. Then I commended mirth because a man hath no better thing under the sun than to eat and to drink and be merry; for that shall abide with him of his labour the days of his life which God giveth him under the sun.

When I applied my heart to know wisdom and to see the business that is done upon the earth (for there is also that seeth not sleep by day nor night with his eyes); then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it, yea farther; though a wise man think to know it, yet shall he not be able to find it.

An ugly face is made attractive by wisdom, and boldness of the countenance is changed. We are cautioned to keep the laws of God, as compared with the command of a king. Whosoever keepeth the commandments of God shall feel no evil thing, for a wise man's heart discerneth evil and helps him to shun evil and avoid it; if we pay attention to what we do we should not fall into evil. It is a fact that many of us go along and because we do well for a time we get careless and do not pay attention to the conditions that confront us, and many times we walk blindly into trouble. But there is a time and

judgment for everything under the heaven, therefore the misery of man is great upon him, for he may do evil and because he does not suffer at once for so doing, many of them continue to do evil.

And there are many positions in life that men hold that destroy their own soul; for example, the man who sits upon the bench and sentences another man to death as a means of upholding the law of men. There is no hereafter for such a man, for he is dead spiritually, for it is a fact that when one man takes the life of another man he is not disregarding the laws of man nor has he taken anything from any man, for life does not come from man, no man has the power to give life. But God has said, Vengeance is mine and I will repay, but since our established law and government puts men to death, what are we to expect of the man who has no regard for law or anything? Is this the way to teach righteousness? What has putting men to death brought home to the world? I speak of the legal process of putting men to death. Over the most trivial affairs men shoot one another down. No thought of reasoning out matters occurs to them, and because this condition obtains, good and true men are also the victims of lawless men.

For the thief thinks in his mind, if I am caught I shall be shown little mercy, and so I may as well protect myself. And he may if given the chance kill, with the thought that he is protecting himself. The murderer thinks, I may as well kill as many people as I can, for if I am taken I will be shown little or no mercy. The question is this, What causes any group of men of sense to think that if a man does not fear God's laws he will fear any man-made law? Which, after all, are so complicated that even a lawyer does not understand them.

Christ said to them, Ye have made the laws of God of none effect by your traditions. If so-called law takes men and puts them to death by means of hanging and otherwise, what is to be expected of the man who knows and cares nothing about the law? Christ said to His disciples, Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say that ye resist not evil with evil. In olden times men stoned one another to death, seeking to keep evil

from getting a foothold upon the people, but after evil became universal Christ came to teach men how to overcome evil through intelligent means.

The good people shall always suffer for the deeds of the evil until they learn to overcome evil. One fool will take a bomb and set it off to kill many people, and innocent ones suffer also. These things teach us to rise up and stamp out evil. The trouble with most people is, that they are afraid that someone will think that they are not as respectable as they should be if they seek to uproot evil at the roots, for this cannot be done unless one have experience, and one cannot get experience by sitting in a home on soft cushions. Darkness has no power over the right kind of light.

In the ninth chapter of Ecclesiastes we have this advice:

For all this I considered in my heart, even to declare all this that the righteous and the wise and their works are in the hands of God; no man knoweth either love or hatred by all that is before them.

All things come alike to all; there is one advent to the righteous and to the wicked, to the good and to the clean, and to the unclean; to him that sacrificeth and to him that sacrificeth not, as the good is, so is the sinner; and he that sweareth as he that feareth an oath.

This is an evil among all things that are done under the sun that there is one advent unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. They are dead spiritually, and so they die physically.

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred and their envy is now perished; neither have they a portion in anything that is done under the sun forever.

Go thy way, eat thy bread with joy and drink thy wine with a merry heart, for God now accepteth thy works. (There is no preference given any man by the Lord.) Let thy garments be always white, and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of thy vanity, for that is thy portion in this life and in thy labour which thou takest under the sun. Whatsoever thy hand find to do, do it with thy might, for there is no work nor device, nor knowledge nor wisdom in the grave, whither thou goest.

I returned and saw that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to all.

For man also knoweth not his time; as the fishes that are taken in an evil net, and as birds that are taken in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto men:

There was a little city, few men within it; and there came a great king against it and besieged it and built great bulwarks against it.

Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same wise man.

Then said I, Wisdom is better than strength; nevertheless, the poor man's wisdom is despised and his words are not heard.

The words of the wise man are heard in quiet more than him that ruleth among fools. Wisdom is better than weapons of war, but one sinner destroyeth much good.

The works of man, both good and bad, are in the hands of God; the conditions that obtain among men are not the things that cause love or hate. We are commanded to love our enemies as ourself.

Jesus said to His disciples (his followers of all time), But I say unto you which hear, Love your enemies, do good to them that hate you.

Bless them that curse you, and pray for them that despitefully use you.

For if ye love them that love you, what thank have ye? For sinners also love them that love them.

If ye do good to them which do good to you, what thank have ye? For sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners to receive as much again.

But love ye your enemies and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful. St. Luke 6:27-36.

We can speak from an individual standpoint or from a national standpoint, and say that love does not come from anything which we can do for mankind. Those of us who personally make a practice of doing good can truthfully say that the ones whom we have tried the hardest to be a friend to have in turn (as a rule) repaid us with ingratitude. America not long ago poured her gold out to foreign countries like water. Do these countries love America for her gift to them?

The reason that men do not love one another is because they do not know how to love. They try to gain love through every channel except the proper one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. (Note—The things which men of the world are at present devoting their attention to are not the things which God commanded them to do. Our country never has had so much gold before, or we did have more than ever before until we loaned it out. But have we ever been so unsettled before in the history of the world as we are today? Something is very wrong.) And the world passeth away (worldly conditions) and the lust thereof (the fashions of men and the things which they worship); but he that doeth the will of God abideth forever. The Christ mind is eternal.

Little children, it is the last time; (Note—We speak of the present day); as ye have heard that anti-Christ shall come,

even now are there many anti-Christs, whereby we know that it is the last time. I John 2:15-18.

Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved, now are we the sons of God, it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. I John 3:1-2.

For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Romans 9:29.

Beloved, let us love one another, for love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love.

And this is the commandment that we have of Him, that he who loveth God loveth his brothers also. I John 4:8-21.

Love is the gift of God to the children of men, and when we have brought the body under the will of a godly mind, then has corruption put on incorruption, and the mortal mind has put on immortality. God is immortality and we who have Him in our minds shall never die.

When these things have come to pass, the saying that is written, Death is swallowed up in victory; O death, where is thy sting, O grave, where is thy victory?

The sting of death is sin and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast and unmoveable, always abound in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Corinth. 15:55-58.

When men have come into the knowledge of God then shall the grave be no more, but men shall cast aside this body of flesh and go to rest and not be buried in the earth as they are today. Sin and corruption are the cause of the grave as it is today.

We should have some set program, we who claim to be followers of Christ, for we are told that many are called but few are chosen, and, too, Christ said that everyone that should say to him in that day, Lord, Lord, shall not enter into His rest, none but those who had done the will of the Father, God's active representatives.

Religion must be permanent, it cannot be put on and off like one's hat or coat. Solomon's advice teaches us to know that nothing is certain but death, and all must pay that debt, and here on this earth, for judgment is here and here alone, and not in the world to come.

The tenth chapter of Ecclesiastes gives us this advice:

As dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour.

A wise man's heart is at his right hand, but a fool's heart at his left.

Yea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to everyone that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offenses.

There is an evil which I have seen under the sun, as the error which proceedeth from the ruler;

Folly is set in great dignity, and the rich set in low place.

I have seen servants upon horses and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.

Whosoever removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.

If the iron be blunt and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

Surely the serpent will bite without enchantment, and a babbler is no better.

The words of the wise man's mouth are gracious, but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness. A fool also is full of words. A man cannot tell what shall be, and what shall be after him, who can tell him?

The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city (of knowledge).

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning;

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season for strength and not for drunkness;

By much slothfulness the building decayeth and through idleness of the hands the house droppeth through.

A feast is made for laughter and wine maketh merry, but money answereth all things. Curse not a king, no not in thy thought, and curse not the rich in thy bed chamber, for a bird of the air shall carry the voice and that which hath wings shall tell the matter.

We are told that a man who claims to be a man of sense, but by stooping to a little folly is as unpleasant as the odor from many different kinds of medicine at the same time. For the heart of the wise man is always his guide and ready to serve him wisely, for after all wisdom means nothing but common sense.

But when the fool walks abroad, before he says anything one can tell that he is a fool, for a fool does not act like anything but a fool. It is a good idea to trust the Lord in matters that seem to us to require our own presence. In lawsuits and many ways we could gain our desires if we only put the case in the hand of God, and the Christian must learn to pacify offenses in a spiritual way, even though he lose some of this world's goods in doing so, for the laws of God are as different from the non-laws of men as the light is different to the darkness. God's laws are just the opposite to the laws of men, for there is only one lawgiver, and that is God Almighty.

It is common to see men that should make great rulers, and yet they are seen in lowly positions, and it is just as common to see men who are not fit to hold anything else but a common position, in places of great dignity.

Men who are by nature servants are seen riding around as though they were indeed entitled to the good things of the earth because of their meriting them, and real princes among them are often seen living or barely existing. This is indeed an evil and according to the wisdom of men.

If the iron is blunt and he do not whet the edge, then must he use more strength, and wisdom is profitable to direct. The righteous have not used their opportunities.

In our daily occupations, if we have wisdom it teaches us how to go about our tasks and expend less strength and accomplish more.

It is not necessary to pet a snake to get him to bite, and anyone that is a tattler is no better than a snake; in fact, they are a snake.

It is indeed a pleasure to hear a wise man speak, but the talk of a fool will make one weary, for when he starts to talk he talks foolishness, and also he ends with the same foolishness, and it is true that he can do more talking than many wise men.

In the eleventh chapter of Ecclesiastes we have this lesson:

Cast thy bread upon the waters, for thou shalt find it after many days.

Give a portion to seven and also eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth, and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow and he that regardeth the clouds shall not reap.

As thou knowest not the way of the spirit nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God, who maketh all.

In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether they both shall alike be good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;

But if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many. All that cometh is vanity.

Rejoice, O young men, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.

Therefore, remove sorrow from thy heart and put away evil from thy flesh, for childhood and youth are vanity.

Cast thy bread upon the waters, for thou shalt find it after

many days, and be not satisfied with doing for a few, but give to as many as it is possible to give.

It is a fact that many people do not appreciate the good deeds that are done for them by others, but God shall reward every good deed in some manner. Many of us are very easily discouraged from the ingratitude of some whom we have tried to befriend, but let nothing keep you from doing good. I believe that I can truthfully say that no one has ever done me any real harm except those whom I have tried to make it pleasant for. If the clouds be full of rain they empty themselves, and if we have anything at all we should give a portion of it, make a sacrifice to give and give often, for if we give that which we do not want or need, that is not a gift in every sense of the word.

If one observe the wind he shall know how to sow and he may also know when to give if he take note of conditions as they exist around us.

But whatever the estate of man may be, if he live many years and rejoice in all of them, let him know that judgment shall come before he can leave this world. Therefore, remove sorrow from thy heart and evil from thy flesh, for evil does corrupt the flesh, and the mind of God is not in the flesh if it be full of corruption.

In the twelfth chapter of the Book of Ecclesiastes we have this lesson:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun or the light or the moon or the stars be not darkened, nor the clouds return after the rain;

In the day when the keepers of the house shall tremble and the strong men shall bow themselves and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the street when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high and fears shall be in the way, and the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail; be-

cause man goeth to his long home, and the mourners go about the streets;

Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it. The flesh is nothing unless the mind of God operates within it.

Vanity of vanities, saith the preacher; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth.

The words of the wise are as goads and as nails fastened by the masters of assemblies given from one shepherd.

And further, by these, my son, be admonished, of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.

In thy youth remember thy Creator while the evil days come not, nor the years draw nigh, when thou shall say that I have no pleasure in them.

Remember God, thy Creator, in the days of thy youth, when the beauty of the sun and moon, and the flowers, etc., have not become dim because of the hardships of life.

Remember thy Creator before the hour of death draws nigh and the cessation of all music and laughter has come into the surroundings of one who is nearing the end of the span of life.

Remember thy Creator before the time comes that we are brought to realize that the joy has gone out of the hearts of those that are around us and they move about silently because they know that the time is near for us to go to our eternal home. I have often come in contact with persons who said that they did not care for the church because they had been given too much when they were children, but I must say

that I have not met one of this type of persons that had any success in the world.

I have met persons who said that they had not been taught anything about God when they were children, and they were such persons as could have been of some service to the world if they had had the right kind of training.

I knew a young girl who had grown to womanhood and was a woman of much attraction, and when I had finished speaking to her about her spiritual welfare, she said to me, I do not think that I shall ever be a Christian, for religion does not run in my family. I do not think that it was a year afterwards when I learned that her husband had shot her to death. I thought, what a pity that anyone should live to be grown and not be taught anything about God.

I had much rather hear a man say that he had been overdosed with religion than that he had not had any of the medicine at all. And because the preacher was wise he still taught the people knowledge and set in order many proverbs.

And I feel interested in all human beings and pity those who through ignorance and weakness have sinned against God. I am trying to give my experience that others may hope in God, for it is possible for everyone to be saved if they will but come to the Lord.

Let the young man know that some day, whether his body be well preserved or whether it be decayed from disease, this house of flesh must be cast aside, and the time to think of these things is when the blood of youth runs warm through the veins. And further, by these my son be admonished, of the making of many books there is no end, so the preacher sought to find out acceptable words; for much study is a weariness of the flesh.

There are many ministers who have the gift of preaching, so that one can learn more from one sermon than they can learn from reading many books. He knows how to give us much knowledge in condensed form, and one does feel refreshed after he has finished speaking; and I have heard other preachers preach and do much talking, and when they had finished it was a relief and I was weary from having heard them. And many times I wished that I had stayed at home, and in other instances I was glad that I had gone to church.

The conclusion of the whole matter is, to fear God, for He shall bring all things into judgment, be it evil or good. Keep His commandments in all things.

The Song of Solomon is a comparison of the love of Christ for the church, and the love that a man may have for his lady love. He was husband to one thousand women, and we feel that he is an authority on the subject.

In seeing people go to church and take part in the conduct of a church from a sense of love, the outsider or the man who has not had a knowledge of God from a personal sense cannot understand what the church means to the Christian.

In order to get pleasure out of anything, one's mind must first be right. It is not uncommon to see a person who has very little of this world's goods, and still they are of a good disposition, and I have seen people who had everything that one could wish and they were not contented. So it is the right kind of mind which makes one enjoy the things which go to make up life.

I believe that I can truthfully say that I find more joy in going to the house of God than I find in going any place else, for with all of the conditions that go to make up our churches, the church is the best institution in the world today. My love for the church is not because I have to go there to feel the presence of God, for I feel His presence when I am not in the church, but I love the church because it is the body of Christ and I am one of the branches.

THE MOST GLORIOUS OF ALL SONGS IS TO SING PRAISE TO GOD.

The song of songs, which is Solomon's.

Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Because of the savour of thy good ointments thy name is as ointment poured forth, therefore the virgins love thee.

Draw me we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee. We will remember thy love more than wine: the upright love thee.

I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of vineyards; but mine own vineyard I have not kept.

The Song of Solomon is the song which is worth singing, a song of praise to God and His church, which means the unity of the Christian body.

If being under the influence of wine caused one to be happy, it is only for the limited time that the drug lasts. But the joy which comes from a knowledge of Jesus Christ is eternal. Wine causes one to lose sight of conditions for a time, but the knowledge of Christ helps one to face conditions and overcome them. Solomon compares the estate of the church to that of the black man. Both are deformed because of practically the same reason. The world has not the proper concept of the rightful place of the church among men, and for that reason anything and everything has been set up in the church for outsiders to pattern after. And so under these conditions it could not be otherwise than deformed spiritually and also literally.

The black man has been mixed with everything (racial) and anything under the sun, and this to such an extent until today he is not any one race, but a mixture of every race. (If this is not social equality it is a very good substitute.) These conditions exist in the face of every other nation claiming to be superior to the black man. The race problem is nothing under the sun but the outcome of diseased minds; for anyone with sense knows that the black man is and always has been the seed of the same common father, that is, father of all flesh. He is not an accident, but God made him just as He has made all other nations of people. And all talk about the time when there shall be no black men is nothing but ignorance. There shall always be the same colour of people there are today. But there shall be a time (not far distant) when all men shall have sense enough to recognize a man by his deeds and not the colour of his skin.

Now if there are any excuses to be made for the shortcomings of any race of people, I think that I can truthfully say the black man has more right to that claim than any other so-called people in civilization.

The race problem will not be a problem when men are honest enough to tell the truth. For whatever the black man may have been (racial) when he came to America, today he is a part of every race in America.

Statistics inform us that the birth rate of the black man in America is steadily declining, but the high death rate remains the same.

There are several reasons why colored women have less children than any other race of women in America. Hard work causes ailments which make child-bearing hard and almost impossible, but because we are not multiplying as fast as the other so-called civilized nations need not worry us, for we have said that out of every twelve persons born one is a real man, or has the qualities that go to make a man. So, this being true, we have a smaller proportion of trash, because we have less people.

Now if we comb the so-called white race in America and separated the real from the trash, we should have about the same proportion of real men and women as they. God will judge the world in righteousness. There are many in both races which shall not be here when God makes up His jewels.

The colored race has progressed wonderfully along all lines, with one exception. Our men (few exceptions) practice less affection for their wives than any other race of civilized people. This is largely due to the fact that most of them have come up in homes where the necessity of earning a livelihood claimed most of their attention, and there was not much time left to think of anything else. The average colored man expects his wife to be able to do more work than most of them are able to do. Many of them feel that because their own mothers were able to do much hard work, their wives should be able also. (I speak of the condition in this civilized country.)

And, too, she is expected to be able to do as much work as a man. There are many women of the dominant race in America who think that the colored woman should be as strong as a brute. In fact, many of the women of the other race think that the mission of the colored woman is to serve them. They feel that nature has made her to be a servant, nothing else. It is common for a colored woman to go to work in a

place where she is wanted for the purpose of doing work that any other woman would not be expected to do. You look like you are very strong, is the way many women of the other race express themselves to a prospective colored servant. I need a good strong woman that can lift the furniture around. No, I couldn't have it pulled around, for it would scratch my hardwood floors. If a woman refuses to lift heavy furniture, many ladies will say that she did not want to work, because she was too lazy.

God has not made anything which one cannot do anything with. He has made all things useful. The colored man in time will pay more attention to eugenics. At the present time the race is giving much time to the study of how to make those who have reached maturity more attractive in appearance. Much can be done along these lines, but some things must ever remain as they are as long as life lasts.

I have seen heads which were growing wool or moss upon them that nothing under heaven could make them attractive. It is natural for every one to desire to be of good appearance. I have seen members of the race with stuff growing upon their heads which defied any effort to improve its appearance. If you applied oil to try and soften it, the same would sit upon it and glisten like water upon the grass. And as the sun melts the dew upon the grass and it runs down upon the ground, so the heat from their heads would melt the oil and run down the side of their faces.

It is a good idea to think of what one wishes before the thoughts are put into action. God has not afflicted the black man any more so than He has any other race. And I am sure that being dark skinned is not a curse. But anything which nothing can be done with is a curse. We do not say that every one's hair should be straight like a stick, but we do say that every one's hair should be so that they can comb it and make it look decent.

THE LOVE THAT CHRIST HAS FOR HIS CHURCH.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it will utterly be contemned. Song 8:7.

The many things which have caused the church of Christ to be hindered in gaining its rightful place in the world cannot quench the love which Christ has for His church.

Those of His children who know Him and walk with Him daily congratulate Him for His many graces to His church, and every real Christian of today is desirous of unity of every Christian, for they know that in union there is strength, and the same applies to the church, which means the Christian people.

My beloved is white and ruddy, the chiefest among ten thousand.

His mouth is sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Song 5:10-16.

Fairest Among Thousands. Altogether Lovely.

Let the church pray and work as never before that the kingdom of God may become visible soon.

CHRIST IS THE LIGHT OF THE WORLD.

Before the birth of Christ, men had become so entangled in sin and vice that there was no way for them to become untangled, and so they had to start all over again. By this we mean to say regeneration was their only hope of redemption. God raised up from time to time, righteous men to lead the people back to the paths of righteousness, but in their blindness they failed to heed the instructions which God sent them, because they were blind to everything pertaining to the majesty of God. Men have let their ambition for supremacy blind their mind eyes to such an extent that they find it more natural to do evil than good. And so today, nearly two thousand years after the birth of Christ, we find that men are as far from God as they were before Christ was born, if not farther, notwithstanding the fact that they have had much time to understand and learn what the teachings of Christ mean. Today the church stands for less than it has in the history of the world. When I say the church I do not mean anything but the Christian body. I do not mean any creed or sect, but I mean those who are supposed to represent Christ. Every Christian.

The early prophets are the ones to whom we must look today for information as to what the end shall be. For the present-day saints are not telling us very much along this line. The conditions of the world at the present time are shown in the early prophecies of the saints.

Isaiah gives us these thoughts and warning:

Hear, O heaven, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against Me.

The ox knoweth his owner, and the ass his master's crib; but Israel does not know, My people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have provoked the Holy One of Israel unto anger, they are gone way backward.

Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with oinment.

Such is the condition of the children of Israel: these are the seed of Abraham whom God promised to make the head of many nations. Now if the seed are corrupt it is a fact that the branches and vines must be also. Then how can the seed of promise come into the fullness of the joy and promise which God made to His servant Abraham?

Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Men have in their blindness sought to undo the work of God, but this is not possible, and so God has a remnant left today.

To what purpose is the multitude of sacrifices of burnt offerings of cattle? (The sacrifices which many so-called Christians of today make have about as much value as the sacrifices of cattle which the early church made.)

Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear; your hands are full of blood.

The observance of Holy Friday and Ash Wednesday, and many other days is an abomination to God, when we consider the things which men do between these days, and the sins which they commit. The observance of rituals is the greatest curse that is upon the church today. For many men have not been touched in the heart, but their minds are full of rituals and nothing else.

Wash you and make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows.

Come now, and let us reason together, saith the Lord, Though your sins be as scarlet they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye are willing and obedient, ye shall eat the good of the land.

But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot! it was full of judgment, righteousness lodged in it: but now murderers.

Thy silver is become dross, thy wine mixed with water;

Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the case of the widow come unto them.

Therefore, saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies;

And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin:

And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, The city of righteousness, the faithful city. Isaiah 1:9-26.

If we consider the conditions in the world today, we may search in vain for the nation that can truthfully say that its hands are not dripping with blood, and innocent blood at that, for women and children are the victims also of every strife. Our beloved America entered the war to bring Democracy to

the world, we are told. But did she do so? She did not, for the simple fact that she did not have Democracy to bring. Millions of true Americans have no voice in the government of their country. No, they are not even given the protection in the common walks of life which the Constitution of America promises to try and give to its subjects. Before America can bring Democracy to any other country it is wisdom for her to honestly look the conditions in the face which confront her.

I have before me a public study of the criminal element of America as made public by the Bureau of Social Hygiene. It is appalling that we, who claim to be the most civilized people on earth, should have so many criminals within our borders. A comparison of the amount of crime in America and European cities brings to light these figures: London in 1916, with seven millions two hundred and fifty thousand population, had nine premeditated murders. Chicago, one-third the size of London, in the same year had one hundred and five. Chicago in 1916 had twenty more murders than the whole of London and Wales put together, with their thirty million inhabitants. It is said that this was not an exceptional year, many years previous to 1916 averaging nearly the same. Nor is Chicago alone in lawless elements, but other American cities have their share in proportion to their population. These facts make all thinking people sit up and take notice.

These are not the conditions that one would expect to find in a great country.

On top of these facts comes another official statement, which is just as shocking:

The World War brought out many humiliating facts about America's unpreparedness. For instance: It is claimed that Massachusetts had to reject nearly fifty per cent of the enrolled youths. Even the accepted tens of thousands had to be reconstructed in France, before they were fit for service.

Another war news item is said to have revealed this condition: Physiological tests, applied for six months in 1918, showed nearly fifty thousand men in the army to be under ten years of age, mentally measured.

Their bodies were seemingly strong enough. This is supposed to be a statement from Washington, D. C. The young men are the future generations.

A strong body and a weak mind are not in harmony.

It is also said that America occupies ninth place in education with most of the civilized nations of the world ahead of us.

This assertion is supposed to have been made by the House Committee on Education. One does not need to be a pessimist to foretell what these conditions will bring forth if not remedied. And there is just one remedy, and that is the knowledge of God in the hearts of Americans.

Too long America has sat by and said to the rest of the world, We are the greatest and the most intelligent people of the world. Now facts have gradually come out and we must honestly deal with the truth. We are a great people, but there is too much rottenness among us, and corruption does not beget anything but the same.

The government of men must give away for the government of Christ. Many people think when one speaks of the government of Christ being set up in the earth that it means the overthrow of your established government. Such is not the case in every sense of the word. God shall rule the world through the channel of men whom the spirit of God is in, and we shall not have any grafters in the Government as it is today.

Religious training will solve all problems which confront the human family today.

When America has become the greatest nation on the face of the earth (not from a financial viewpoint alone, as she is today), because of her fair dealing with all nations within her borders, she then can show the rest of the world what is indeed meant by the expression of a government of, and for, and by the people: then shall we bring Democracy to the world, for we shall have it to bring.

It will take much suffering to get the people to come back into the straight path of righteousness, for the world is fanatical over gold.

The prophets from Isaiah to Malachi tell us of the disturbances which shall be in the earth until the second coming of Christ is manifested to the mind's eye of every living human being.

For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear My name shall the Son of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves in the stall.

And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Remember the law of Moses, thy servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you the prophet Elijah (we have his teachings with us today, for the teachings of the prophets are what we must be guided by today) before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:1-4.

The nations of the world today are full of affliction, and there is no soundness among them (generally speaking), so the prophets speak of the day when God shall uproot all evil.

From beginning to the end of our discourse we have tried to bring out in the very plainest way the meaning of creation of the world, and everything wherein there is the breath of life. I would that I might depict the same as plainly as it is revealed to me through the word of God. All creation points to Christ.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things; by Whom also He made the worlds;

Now let us understand just what this means.

All things are manifested through some channel. If we gain anything in this world it comes through some channel, and if we have something which we wish to dispose of we do so through some channel. All activity is manifested through some sort of channel. This is the order of things, and we

could not wish it to be otherwise. We have learned that in the beginning of the creation of man upon the earth the first man, Adam, was made in the image and likeness of God. Adam and Eve were made by the will of God, and they were made perfect. We have also shown that by the expression of "in the likeness of God" we do not mean that the Godhead is like any body of flesh. But we mean that man was made with a godly intellect, and the mind is the power which controls the deeds and actions of the body. Now then if God made man with a mind which can discern, and the first man was made so that it was natural for him to do right; but the devil (the desire to have his own way contrary to the laws of God) caused him to seek out ways of his own, and so this would make the flesh desire to do that which was not natural for it to do. We have also seen how the good seed had in turn brought forth good and evil seed, and so this state of affairs mixed the seed up. But it is not possible for man to undo the work of God, because God is the life of man. It is God who gives life and action, man cannot do so; and so the thought that man can do that which is contrary to the laws of God is the cause of all of the affliction which is in the world.

God has forgiven man for his sins whenever he has repented and prayed for forgiveness.

Men had, through sin, mixed up themselves to such an extent that they could not come together in sufficient numbers of good and true men to do the things which they desired to do. Take anything that is good and mix it with something which is bad and you will have a state of confusion.

And so, under these conditions, the natural channel, which is God in the minds of men, because of sin, or doing good one time and evil another, God could not work through men as He should have had they been righteous. There were and has always been a few good Christians in the world. But in this great darkness we need more lights, or one bright light to shine over the whole world.

The people had gotten so far away from God before the birth of Christ that they failed to hear the voice of God speaking to them through the channel of righteous men. So God sent His Spirit into the world, and through the channel of

His own Son God spoke to man, and is speaking to man today, and shall forever speak to him through the same channel.

Christ was born in this way:

There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abia. His wife was of the daughters of Aaron, and her name was Elisabeth. They had no child, because Elisabeth was barren, and both were well stricken with age.

And it came to pass, as Zacharias went to execute the priest office before the Lord,

According to the custom of those times, he burned incense, etc., in the temple of the Lord.

And the whole multitude of people were praying outside of the temple.

And there appeared an angel of the Lord standing on the right side of the altar.

And when the priest saw him, he was troubled, and fear fell upon him.

But the angel said to him, Fear not, Zacharias, for thy prayer is heard; thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Zacharias explained to the messenger of God the physical condition of himself and wife, saying how should he know that these things should be. And the messenger of God said that he should be dumb until the things which he, Gabriel, the messenger of God, had said should come to pass, because Zacharias doubted the promise made to him by the Lord through the channel of His angel.

When he came out of the temple he could not speak to the people, but he motioned toward the temple, and they perceived that he had seen something within.

After the days of his ministration were fulfilled, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying God had looked on her to take away her reproach from among men.

And in the sixth month the angel Gabriel was sent from God to the city of Galilee, named Nazareth,

To a virgin espoused to man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women.

And when she saw him she was troubled at his saying and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

And behold, thou shalt conceive in thy womb, and shall bring forth a son, and shall call His name JESUS.

He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David;

And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore, also that holy thing which shall be born of thee shall be called the Son of God.

And the angel told her of the conception of her cousin Elisabeth, saying that though she had been barren she was then in her sixth month.

For with God nothing can be called impossible.

And Mary arose and went into the country where her cousin lived, and she came into her home and saluted Elisabeth.

And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and she was filled with the Holy Ghost.

And she spake with a loud voice, and said, Blessed art thou among women, and blessed art the fruit of thy womb.

And she said, Whence is this to me, that the mother of my Lord should come to me?

She then said that as soon as Mary had spoken the babe in her womb had leaped for joy.

Mary said, My soul doth magnify God. (The soul is the seed, or the life.)

And my spirit hath rejoiced in God my Saviour. (The spirit is the mind or action.)

For He hath regarded the low estate of His handmaiden, for behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done to me great things; and holy is His name.

And His mercy is on them that fear Him from generation to generation.

He hath showed strength in his arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things, and the rich He hath sent away empty.

He hath helped His servant Israel, in remembrance of His mercy;

And He spake to our fathers, to Abraham, and His seed forever.

And Mary remained with Elisabeth about three months, and returned to her home.

And in due time Elisabeth brought forth her first born son and he was named John, as the angel had instructed his parents to call him.

And when they asked his father as to his wishes concerning the name of his son, he being dumb at the time, wrote the name John.

And the Holy Ghost came upon him, and his tongue was loosed, and he spake and praised God.

And the fear of all that dwelt around the country of Judea caused these things to be spoken of abroad. And all who heard of them said in their minds, What manner of child is this?

And the Holy Ghost came upon Zacharias, and he prophesied, saying:

Blessed be the Lord God of Israel; for He hath visited and redeemed His people.

As God had spoken by the mouth of His holy prophets since the foundation of the world, that God should in time save His people from their enemies; and from the hand of those which hate them.

To perform the mercy which God had promised our fathers in His holy covenant with them.

That He would grant unto us that we be delivered out of the hands of our enemies, that we might serve Him without fear.

In holiness and righteousness before Him all the days of our life.

And thou child (John) shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare the way before Him.

To give knowledge of salvation unto His people by remission of their sins.

Through the tender mercy of God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew and waxed strong of spirit, and was in the desert until his shewing unto Israel. Luke 1:1-80.

The decree from Caesar Augustus went out at about this time, that all the world be taxed. (This taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one to his own city.

And Joseph also went from Galilee, out of the city of Nazareth, into Judea, unto the city of David. (He was of the house and lineage of David.)

To be taxed with Mary, his espoused wife, being great with child.

And so it was while there, that the time for her to be delivered came about, and she brought forth her first born Son,

and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room in the inn for them.

And there was at that time shepherds abiding in the fields of the same country and they were feeding their flocks by night.

And lo, the angel of the Lord came to them, and the glory of the Lord shone around about them; and they were sore afraid.

And the angel of the Lord said unto them, Fear not; for behold, I bring unto you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And they were told how to find the baby wrapped in swaddling clothes in the manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and on earth peace, good will toward men.

And when the heavenly host had gone, the shepherds said one to another, Let us go unto Bethlehem, and see this thing which the Lord has made known to us;

And they came in haste and found Joseph and the babe and his mother lying in the manger.

And when they had seen it, they made known the things which were said to them concerning this child.

And when his parents heard the things which the shepherds had said, the mother of Jesus kept the things in her heart.

And the shepherds returned and glorified God for the things which had come to pass.

And in time the babe was, according to the law of Moses, circumcised in the eighth day.

And according to the law of Moses, after the time of her purification, Mary and the child Jesus were brought to be presented before the Lord.

(As it was written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord.)

And they offered the sacrifice of a pair of turtle doves, or two young pigeons.

There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

And he came by the spirit into the temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law.

Then took he Him up in his arms, and blessed God, and said:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word;

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all the people;

A light to lighten the Gentiles, and the glory of Thy people Israel.

And Joseph and His mother marvelled at those things which were said of Him.

And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.

(Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

And there was a prophetess, a daughter of the house of Asher. She was of great age. She was a widow of about eighty-four years, and she departed not from the temple but continued in fastings and prayer day and night.

And she came into the temple about the time that they brought Jesus there, and she likewise gave praise to God, and spake to all of them that looked for the redemption in Jerusalem.

Now His parents went to Jerusalem each year to the feast of the passover.

And when He was twelve years old they went up to Jerusalem after the custom of the times.

And when they had fulfilled their time they returned, but the child Jesus tarried behind them. But they, supposing Him to be among their company, went a day's journey before they missed Him, and they sought Him among their kin-

folks and acquaintances. And when they could not find Him, they came back to Jerusalem seeking Him. And they found Him sitting in the temple in the midst of the doctors, hearing them and asking them questions.

And when they saw Him they were amazed, and Mary said to Him, Son, why hast thou dealt with us thus? Thy father and I have sought Thee sorrowing.

And He said unto them, How it is that ye sought Me? wist ye not that I must be about My Father's business?

And they understood not the saying which He spake to them, but they kept the sayings in their minds.

And He went with them and was subject unto them. And He increased in wisdom and in stature, and in favour with God and man.

The birth of Christ is as much an event of history as any other event which has ever come to pass. There is nothing strange about His birth if we look at it in the right light, for Christ came into the world to prove to men that the flesh is only the channel for the mind to operate in. The spirit or good mind and deeds are immortal.

ANOTHER VIEW OF THE BIRTH OF CHRIST

When Mary the mother of Christ was espoused to Joseph, before they came together, she was found to be with child of the Holy Ghost. Now the Holy Ghost is the mind of God.

Joseph was above the average man mentally, so he had a mind to put her away privately.

But while he thought on these things, the angel of the Lord appeared to him in a dream, and said unto him, Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Men often wonder why Christ was born different in manner to that of any other man, and there are many theories as to the cause of this odd birth (odd according to the ideas of men).

But Christ was born of woman as naturally as any other human being has been born.

As we have said, there are two ways of being dead, mentally and physically. The flesh without an active mind and a good mind to discern good from evil, is dead. Murderers,

and thieves, liars and whoremongers etc., are dead spiritually, for we know that dead men physically do not bring forth these works.

And so we see the importance of having a godly mind. For all flesh, regardless of race, colour or creed, has given to the world some of its members who were guilty of these crimes.

What race, then, can claim the pre-eminence in respect to morals? All nations have sinned individually and collectively, all flesh has sinned, and Christ came into the world to redeem man through the mental birth.

His birth shows the insignificance of the flesh, which operates not according to man's election but according to the spirit or mind of God. In Him we live, and have our being, and if we have not the mind of God in us we are spiritually dead.

All have sinned and come short of the glory of God.

Now I trust that I do not create the impression that I advocate the amalgamation of the dark and light-skinned peoples, except spiritually. I am an advocate of unity of every good man in the task of trying to elevate those who need assistance. I am interested in the spiritual birth of every creature which God has made. I am trying to win souls to Christ, I care not what complexion they are.

When we have gotten our minds so that our heads control our bodies instead of the bodies controlling our heads, we can easily understand the birth of Christ in the form of a human being. In the birth of Christ we have a living example of the mind of God controlling the body, and every man under the sun has the same right to be born of the will of God and not of the will of the flesh, and this is what the human family must train its mind to come to. There are some men and wives who have learned this lesson ere this time.

And in obedience to the message of God through His angel, Joseph took Mary, his wife, and brought her to their home, and he knew her not until she had brought forth her first child, and he called his name Jesus, for the prophet had said in speaking of Jesus, Behold a virgin shall be with child and shall bring forth a son, and they shall call His name Emanuel, which, being interpreted is, God with us.

EVERY REAL WISE MAN SEEKS AND FINDS CHRIST

Now the wise men came from the east to seek Christ, for the Holy Ghost had revealed to them that He should be born in Bethlehem of Judah, for Judah represents that type of man who lets no barrier of any kind keep him from accomplishing anything which he may wish to do, and Judah was the least of the princes of Israel, for there were and are at this day few men who succeed in the face of great trials. The birth of Christ was for the purpose of tearing down the traditions of men and establishing the kingdom of God among men.

Herod, the king of Jerusalem, and the chief priests and scribes, held a council as to how to get rid of Christ, and, according to the methods that men use to rid themselves of things that they do not want, he resorted to the shedding of blood of all the children from two years old and under, but God protected His Son, and Joseph was warned in a dream to take the Child Jesus and His mother Mary and flee into Egypt until the death of Herod, and also that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called My Son, meaning, Out of bondage have I called My sons; for in the birth of Christ the lie was given to all men who say that kings are born only of royal parents. All common mothers should shout every time that they think about the birth of Christ, for He came to teach you that you can become the mothers of any kind of sons that you may desire, regardless of your social standing, if you will let God be the Father of your mind and heart and deeds.

And Joseph brought Jesus and Mary His mother into the land of Galilee, into a city called Nazareth, that the saying of the prophet might be fulfilled, which said, He should be called a Nazarene.

And John the Baptist came to the people ahead of Christ, to prepare them to receive Christ, and we note that there is not to be found any record of any man baptizing John, but Christ came to John to be baptized of John, for in all things Christ was the man of lowly spirit and did not take any advantage of His high station in the world to make Himself great in the sight of men; and after He had been baptized of John, God testified that Christ was His Son, and that He

was well pleased with Christ. For God sent His spirit in the form of a dove, to be seen of all that were present at the baptism of Christ by John the Baptist, for it was He that should introduce Christ to all mankind.

And when Christ had been baptized of John, the spirit led Him into the wilderness to be tempted of the devil.

In this and all other things He established the precedent, for after the child of God has been converted and connected with the body of Christ, which is the church. With all of your experience in life, and hardships, you are just beginning to become acquainted with the devil when you start to serve God. Our ministers should bear this fact in mind and try and strengthen the young converts to this effect.

And when He had fasted forty days and forty nights He was hungered, and the tempter came to Him and said, If Thou be the Son of God, command that these stones be made bread.

But Christ said to Satan, It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

And the devil taketh Him up into the holy city, and sitteth Him on a pinnacle of the temple.

And said to Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

Jesus said to him, It is written again, that Thou shalt not tempt the Lord thy God.

And again the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them:

And he said to Him, All these things will I give Thee, if Thou wilt fall down and worship me.

And He said unto Satan, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

And the devil leaveth Him, and behold, angels came and ministered unto Him.

The high mountains which the devil took Jesus upon, were the mountains of ambition, for ambition is the one thing which gives action to the human body, and Satan said to Jesus just

as he says to other men, If you reach a certain station in life you shall be above other men, and they shall have to look up to you and call you great, and tell you the many things which vain man is so proud to hear. Satan also pointed out to Jesus the advantages that He had of other men because He was the Son of God. The devil has pointed out to men since the dawn of creation one reason after another why they are so much more great than any other man.

The American citizen will say to the inhabitants of foreign countries, I am an American; and many of them think that they have the right to do as they please on the strength of being an American. The black man comes from some remote island of the globe to America, and he will say to his brethren here, I am superior to you, for I was born free, while you were born under the yoke of slavery; and many of them which make these remarks have not learned to bathe, nor comb their hair.

The Roman citizen used to say to the Jews, I am a citizen of Rome; which meant that the Jew had no right which the Roman was bound to respect. And all along the line we find men saying to their fellows, I am superior to you, and they give some absurd cause for making the claim. (Deeds are what make one man superior to another, good deeds.)

And so Satan said to Christ, Being the Son of God, it is possible for you to gain the things which men give their right to the tree of life to gain. But Christ demonstrated that the Spirit of God is able to resist the devil, which is the desire of the flesh to rule the head. And when He had taken hold of His flesh with His mind, then angels came and ministered to Him, and He was strengthened to take hold of life and bear the cross which the so-called Christians had placed upon Him.

And Jesus came into the land of Zebulon and Nepthalim by the sea coast, and beyond Jordan, Galilee of the Gentiles (sinners of all nations).

Jesus came to this people that that which had been spoken by the prophets might be fulfilled. Esaias said of Christ:

The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light sprung up.

For not only had men claimed the preference in all the walks of life, but they had claimed the preference in the gift of God, for the Hebrews claimed that they were the chosen people of God, and they were the seed of Abraham, and that they had the exclusive right to the tree of life. (The desire for supremacy caused them to claim the monopoly of God, and also the claim that they were the seed of Abraham and had the exclusive right to the tree of life.) And so Jesus came to undo the ignorance of mankind in all respects.

And as He strolled along by the sea, He saw two brethren, Simon called Peter, and Andrew his brother, casting nets into the sea, for they were fishers;

And He said to them, Follow Me, and I will make you fishers of men.

And straightway they left their nets and followed Him.

And going on further, He saw two brothers fishing, and they were with their father; their names were James and John, and their father was named Zebedee.

And they were mending their nets, for they were fishermen also; and Jesus called them, and they left their father and followed Him.

We notice that Jesus did not go to the home of the great men, as the men of the earth are in the habit of doing, for we know that whenever any man who is called great among men comes into the country, if he condescends to come near the common people, he does so for one or two reasons, first, to let them see how far superior he is to them, by showing them the advantages he has over them, in that he can ride about in soft carriages and in attitude generally show them how far above them he has risen. The second reason that any big man can give for going among the common people is that he needs their support to gain some office or station, then he will bend enough to go in their midst, but not otherwise.

But God has chosen the weak things of the world, to confound the wise and God has chosen the foolish things of the world to confound the things which are mighty:

And the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not, to bring to naught the things that are:

That no flesh should glory in His presence. I Corinth. 1:27-29.

And Jesus called these common fishermen, who are also a part of the producers of the things of the world, that they might have light, enlightenment enough to say to the man who forms the fish trust, that the time has come when I am no longer going to use the horse power and let you use the brain power; but we must come to terms where we can both share equally in the profits of what is produced, or else I shall handle my own goods, and you shall have to go to work for yourself.

I read a few days past of a man who had been the conductor on a street car, and he had risen to the position of a great literary genius, and the account of him stated that he had been a tramp at one time, but the power of the mind had made him rise to a position to carry off the grand prize of his country.

Coming events do cast their shadows before them. We are on the eve of ringing down the curtain upon the one thing that keeps men from growing, and that is ignorance, which causes men to believe that they are inferior by nature to other men. The trouble lies in the mind. As a man thinks in his mind or heart so is he; so will he do.

And the fame of Jesus went through the land of Syria, and they brought Him all of their sick, and He healed all manner of diseases.

And He went up into a high mountain, and His disciples came to Him, and He opened His mouth and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

(And Christ cautioned the Christians to set an example, that sinners may follow, for if we do our part the word of God shall not fail in the smallest detail, and if we do not our part, then the word is a weapon against us.)

And anyone that shall break the least of the commandments of God and shall teach men to do so shall be called the least in the kingdom of God, but whosoever shall teach them shall be called the greatest in the kingdom of God.

Rejoice when men speak all manner of evil against you, and accuse you falsely, for the gospel's sake, for great is your reward in heaven.

(Many of the saints, so-called, are not peacemakers, but are troublemakers, and will go back and forth and prove things and keep up a disturbance, and will be worried if anyone say mean things about them. It is a fact that no one likes to be ill spoken of, for we like to be loved by all, but I can say, and God bear me witness that I speak the truth, that I care no more about what anyone may think of my devotion to God and His work, than an infant born into the world cares about what anyone may think of him. I am very much concerned about what my Father in heaven thinks about my walks, and to Him I submit my deeds and ask to be guided in the right way.)

Ye have heard it said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of judgment; and whosoever shall say to his brother, Rica, shall be in danger of the counsel; but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if thou bring thy gift to the altar and remember that thy brother hath aught against thee;

Leave thy gift before the altar, and go thy way; first be reconciled to thy brother and come and offer thy gift.

Agree with thine adversary quickly while thou art in the way with him; lest at any time thy adversary deliver thee to the judge and the judge deliver thee to the officer.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (His desires were evil and he would satisfy them if it had been possible.)

If thy right eye offend thee, pluck it out and cast it from thee, for it were better that one of thy members perish than that thy whole body be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement. But I say that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. And in all things Christ taught His followers to be humble and to do good to those which despitefully use us, for God sends rain upon the just and the unjust.

For if we love those who love us only, what reward can we expect? Sinners love those who love them.

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matth. 5:1-48.

If we have the mind of Christ, should we not do His works?

When Christ came down from the mountain, great multitudes followed Him and He healed them. And when a certain man who had leprosy had been made clean, Christ said to him, Go and show yourself to the priest, and offer the gift that Moses commanded of them for a testimony. And when the centurion had asked Christ to heal his servant, saying that he was not worthy of Christ coming under his roof, but if Christ should say the word his servant should be healed, Christ remarked that this man had greater faith than he had found in Israel. And He said that because the ones whom God had chosen to represent Him had failed to obey His voice, because

they had not faith in Him, that many from all corners of the earth should come and sit down in their seats in the kingdom of heaven, and those who were the natural branches should be cast out into outer darkness. There shall be weeping and gnashing of teeth.

When the pretending Christians realize what the teachings of Christ stand for it will be too late for many of them to repent, and then shall they weep and gnash their teeth.

When the two possessed with devils were cleansed, the devils asked permission of Christ to enter into the herd of swine. And the swine ran down a steep hill. Evil thoughts touched the swine, and they destroyed themselves, for no one was after them. The only devil that anyone has to fight, or any nation for that matter, is the devil within, for God will not suffer anyone to suffer more than it is necessary for their own good. The people looked on the surface and not at the foundation of the diseases and devils that Christ cast out.

And they brought him one sick of the palsy, and Jesus said to him, Son be of good cheer: thy sins be forgiven thee.

And when the scribes heard what He said, they said in their minds, This man blasphemeth.

But Jesus knew their thoughts and said, Wherefore think ye evil in your hearts? For whither is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, then saith He to the sick of palsy, Arise, take up thy bed and go into thy house. And he arose and departed to his house.

But when the multitude saw it they marvelled, and glorified God, which had given such power to man.

Not so long ago I talked with a man of God about the work that Christ did while on earth, and the easy manner of His work, which was not a great physical task, and I said that man should be able to do his work as easy as Christ did. But the minister said in effect that Christ was God, and therefore He could do more than man could do.

This feeling is what has kept the disciples of Christ from coming into the fullness of the power that God gave to men. Man has not grasped the thought firmly that he can do the works that Christ did and greater work than those, if he will

but live a clean life. These werks shall ye do and greater works than these, for I go to My Father, said Christ to His disciples. And not by might nor by power, saith the Lord, but by the Spirit of God, working through the channel of men's minds.

And after Jesus had called Matthew from his seat of custom, to follow Christ,

As Jesus sat at meat in the house, many sinners and publicans came and sat down with Him and His disciples.

And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard it, He said unto them, They that are whole need not a physician, but they that are sick. Those who know how to live right do not need help.

But go ye and learn what that meaneth. I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners, to repentance.

Then came to Him the disciples of John, saying, Why do we and the Pharisees fast often, but Thy disciples fast not?

And Jesus said to them, Can the children of the bedchamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them and then shall they fast.

No man putteth a piece of new cloth into an old garment, for that which is put in to fill it taketh from the garment and the rent is made worse.

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved.

The institution of fasting was for the purpose of demonstrating the fact that the flesh is not dependent alone upon food for existence. By this we mean to say that, regardless of how well the body is nourished, if the commandments of God are not kept otherwise, the well-preserved body does not gain eternal life for its owner.

Christ fasted forty days and forty nights; not for the purpose of healing Himself of any disease, for He did not have any kind of sickness. But He fasted to show that in not the least thing is the spirit of God dependent upon the flesh for

anything, but the flesh is dependent upon the spirit for all things.

The disciples did not fast while Christ was with them, for the fact that He was their visible leader in all things. Each condition that came before them He was present to show them how to deal with it. But the time should come when He should not be present with them in the flesh. And then they should have to walk by faith, and if the flesh be not under submission to the mind and if the mind is not molded after the word of God, man cannot walk by faith, because he will not have the faith. Faith means to trust in God, without seeing how things shall turn out, and this kind of faith does not come except through trials.

And while Christ was yet speaking on these subjects, a certain ruler came to Him, saying, My daughter is even now dead, but come and lay Thy hand upon her and she shall live.

And Jesus arose and followed him, and so did the disciples.

And when Jesus came to the ruler's house, and saw the minstrels and people making a noise (for the people in those days tried to keep the commandment of rejoicing at the outgoing, although they did not understand the meaning of why they should do so), He said to them, Give place, for the maid is not dead, but sleepeth. And they laughed Him to scorn.

But when the people were put forth, He went in, and took her by the hand and the maid arose.

And the fame of Him went abroad in all the land.

And when the people saw the wonders that Jesus did, they said that nothing like His work had been done even in Israel.

But the Pharisees said, He casteth out devils through the prince of devils.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness and every disease among the people.

But when He saw the multitudes, He was moved to compassion on them, because they fainted, and were scattered abroad like sheep having no shepherd.

Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that He will send forth labour into His harvest.

He cast out devils through the prince of devils, said the Pharisees in discussing the marvelous work that Christ did through the power of God.

And Jesus said to the Pharisees, Every kingdom that is divided against itself is brought to desolation; and every city or house divided against itself shall not stand;

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how shall one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house.

He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.

O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

A good man out of the treasure of the heart bringeth forth good things; and an evil out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Christ's teaching is so different from the teaching of men, even those who were His disciples did not understand all that He taught.

It is one of the characteristics of the male sex not to acknowledge to having made a blunder, but they will try and smooth over their mistakes. It seems to be thought an unmanly trait to say, Yes, I was wrong, and I will be more careful next time. The mistakes that the barbarians made thousands of years ago, civilized men are making right along in the present time, and they do not seem to know any more than the heathen did.

Men knew that the works that Christ did were the greatest of any works that the world ever knew, but they were too great fools to believe in Christ for the work's sake.

And Jesus called unto Himself twelve disciples, and He gave them power to cast out devils and heal all manner of diseases.

Now the names of the twelve are these: The first Simon, who is called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas and Matthew the Publican; James, the son of Alphaeus and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

These twelve Christ sent forth and commanded them, saying, Go not into the way of the Gentiles and into any city of Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. (Israel has all types of men.) And as ye go, preach, saying, The kingdom of heaven is at hand.

Christ commanded them to heal the sick, cleanse the lepers and cast out devils; freely ye have received, freely give.

Provide neither gold nor silver in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat;

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into a house, salute it.

And if the house be worthy, let your peace come upon it; but if it be not worthy let your peace return to you.

And whosoever shall not receive you nor hear your words,

when ye depart out of that house or city, shake off the dust of that city or house off your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold I send ye forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.

Beware of men, for they shall deliver ye up to the councils and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

But when ye are delivered up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

For it is not you that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death. (Note—Do not these conditions obtain in the present time more than ever?)

And ye shall be hated of all men for My name's sake; but He that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his Master, nor the servant above his Lord.

It is enough for the servant that he be as his Master, and the servant as his Lord.

If they have called the Master of the house Beelzebub, how much more shall they call them of the household?

Fear them not, therefore, for there is nothing covered, that shall not be revealed, and hid that shall not be known.

What I tell you in darkness, that speak ye in the light, and what ye hear in the ear, that preach ye upon the house tops.

And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both body and soul in hell.

Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father.

But the very hairs of your head are numbered.

Fear ye not, therefore; ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I also confess before My Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before My Father which is in heaven.

Think not that I am come to send peace on earth; I come not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than Me is not worthy of Me, and he that loveth son and daughter more than Me is not worthy of Me.

And he that taketh not his cross, and followeth not after Me, is not worthy of Me.

He that findeth his life shall lose it, and he that loseth his life for My sake shall find it.

He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Christ chose the twelve apostles, emphasizing the fact that the twelve types of men in the world must be brought to Christ; nor can any type be left out, for Christ said, I chose you twelve, and one of you is a devil.

He spake of Judas Iscariot, the son of Simon, for it was he that should betray Him, being one of the twelve.

Christ chose Judas knowing that he was a son of the devil (a child that had been born out of the will of the flesh and not according to the will of God), and Jesus brought him up

among the rest of the disciples that they might see and know that it is not the sinner out in the world that keeps the church of Christ from going forward, but the professor within the church. The question then arises, If Christ knew that Judas should betray Him, why did He choose Judas? Christ chose Judas that Christ might teach the world where to seek to find that which hinders the words of Christ from gaining every creature that comes into the world, which are evil-minded hypocrites in the church.

John the Baptist heard of the mighty works which Jesus was doing, and so he sent two of his followers to Jesus to ask if he were the one to come, or should they look for another. And Jesus sent him word of the things which were being done. The blind were given sight (the mentally blind as well as the physically blind); the lame were healed, physically and mentally; lepers were cleansed, and the poor had the gospel peached to them. The gospel which was preached to all men in like manner, and not the gospel that men preach, the gospel which gives all to a few chosen ones, and casts the multitude away.

And Jesus said, Blessed are they who shall not be offended in His words.

And Jesus spoke of John, for the people of that day were like they are today, they expected to find greatness sitting in a fine carriage, and with servants all around, and much other vain display, according to the ideas of men pertaining to greatness.

What went ye out to see, a reed shaken by the wind, but went ye out to see a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses, but what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. For this is He of whom it is written, Behold, I send My messenger before thy face which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive it, this is Elias, which was to come.

Christ testified that John was indeed the messenger of Christ, for until John came the law was that of the prophets. They had foretold what should come to pass, but John came to announce that Christ was come into the world, and the kingdom was established. But men could not realize these things, for they expected Christ to establish a kingdom such as men establish, a great wooden structure, and sit upon it and have men bowing down to them; but the kingdom that Christ established was the chief seat in men's hearts and minds and deeds.

John preached the baptism of repentance. Baptism means to be wholly taken in, to be covered with. Before John came men sinned and repented and thought that was all which was required of them, but John preached that they stop sinning and bring forth works that showed that they had stopped sin.

But the desire to have their own way has blinded men of all generations, and so they failed to note that John preached the baptism of repentance, which means to stop altogether all kinds of sin, and not sin in one thing and be righteous in another. And John also practiced what he preached. But the people were blind as they are today, so they did not think. If anything does not meet their approval they pass it by without thinking if it were better than what they had. Wisdom is justified of her children.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee. Proverbs 2:10-11.

And Jesus invited all mankind to come unto Him: Come unto Me all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy, and my burden is light.

All who are burdened with the cares of this life, physical and mental, are invited to come to Christ, by learning of Him how to work so as to find pleasure in life and rest for your souls (seed reproducing itself).

Jesus spake of the men from whom the unclean spirit has gone, and when the spirit walketh about seeking a place to operate, and found none (everyone already busy serving the devil, doing to please themselves contrary to the law of God). The unclean spirit returned to the house from which he had been cast out, and finding it clean and empty, he went in and took seven other spirits, which made the man more evil afterwards than he was at first.

The man who is led to Christ, we mean to say the man who is converted, for conversion means to be won over to, but it does not mean that one is ready for heaven, unless he grow in grace and knowledge of Jesus Christ; hence we are told that many are called but few are chosen.

Christ said to Peter (a follower of Christ at that time), Satan has desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren. Luke 22:31-32.

Our churches teach (we Baptists more so than any others) that if a man believes and is baptized he shall be saved. And we take him and bury him in a pool of water and tell him that he is ready for heaven. Conversion is the first step on the road to heaven, but if a man finish not the job, he shall wind up about like a man who had started on any kind of job and quit before he finished it.

Baptism means to prepare the candidate so that he will be in a position to receive the Holy Spirit of God. We illustrate with water, and that is the only meaning of the same.

When thou art converted (when fiery trials have purified your mind so that you can control your body so that your ambition is to do the will of God exclusively), strenghten those who are young in the cause, so that the devil cannot return into one from whom he had been cast out, and, finding no knowledge of the duties of a Christian in the heart, takes his seat and causes a worse state of unbelief than was the first state of the man.

Christ spoke of the sower which went forth and sowed seed, and when he sowed some seed fell by the wayside and the fowls came and devoured them up; some fell upon the stony places where they had not much earth; and forthwith they sprung up, and they were scorched, because they had no

root they withered away. And some fell among the thorns; and the thorns sprang up and choked them; but others fell into good ground and brought forth good fruit, some an hundred fold, some sixty and some less. Who hath ears let him hear, let him hear.

Who hath a mind can discern wisdom, let him hear with the ears of his mind. These are the conditions and the state of men in the world today. Some have so much evil in them that when all of the evil is taken away there is nothing left to support the little good which is left.

The disciples came and wanted to know why Christ spoke to the people in parables.

And Christ said that the Christian has the knowledge of the true meaning of God's words, but the sinner is taught by comparisons, because they see with the eye, but not with the mind, and they hear with the ears, but are deaf in their minds. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and not understand, and seeing ye shall not perceive, for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and understand with their hearts, and be converted and God should heal them. The people want to do as they please. When anyone heareth the word of the kingdom (which means God ruling the world through the channel of men's hearts) and understand it not, then cometh the wicked one (the desire to do according to their own ideas) and catcheth away that which was sown in his heart. This is seed sown by the way, and the fowls devoured it.

But he that received the seed into stony places, the same is he that heareth the word and anon with joy receiveth it; yet hath he not root in himself, but endureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh untruthful.

But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also bear-

eth fruit, and bringeth some an hundred fold, some sixty, some thirty.

Another parable He put forth unto them, saying:

The kingdom of heaven is like unto a man which sowed good seed in the field, but while the man slept his enemy came and sowed tares among the wheat and went his way. And when the blade was sprung up, it brought forth fruit and the tares also. So the servants of the householder came and said unto him, Sir, did not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest and in time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles and burn them, but gather the wheat into my barn.

Jesus compared the kingdom of heaven with a grain of mustard seed, which a man took and sowed in a field; which is indeed the least of all seeds, but when it is grown it is the greatest among the herbs and becometh a tree, so that the birds of the air come and lodge in its branches.

Another comparison of the kingdom of heaven was that of a woman who took a little leaven and put it in three measures of meal, till the whole was leavened. And many other parables spoke He to them, and without a parable He spoke not to them. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret since the foundation of the world.

And Jesus sent the multitude away and His disciples came into the house and said unto Him, Declare unto us the parable of the tares of the field.

He answered and said unto them: He that soweth good seed is the Son of man. (The real seed). The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy is the devil, the harvest is the end of the world, and the reapers are the angels. Therefore, the tares are gathered and burned in the fire (the fire of hunger and famine and the sword). So

shall it be in the end of the world. The Son of man shall send forth His angels and they shall gather out of the kingdom all things that offend and them which do iniquity. They shall be cast in a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears let him hear, let him hear.

(Let us note these statements, for this is Christ talking. Nothing is here said about the world coming to an end, only the end of those which do sin and cause offenses.)

He made several comparisons, and when He had finished He asked His disciples, Have ye understood these things? and they said that they had. Then He said unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables He departed thence. And when He was come into His own country, He taught in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? And His brethren James and Joses and Simon and Judas?

And they were offended in Him. But Jesus said unto them, A prophet is not without honour save in his own country and in his own house. And He did not many mighty works there, because of their unbelief.

GOD IS OMNIPOTENT.

Every writer whom God has instructed, brings to light new scripture meanings. It is remarkable, but true, that if a man wishes to become renowned he must go away from where he was born and raised to do so. People seem to not be able to overlook the mistakes of one's youth. If a boy has been very indiscreet many people cannot forget the mistakes of youth. And they are very apt to say, He used to do thus and so when he was a boy. He was nothing then. And they do not seem to realize that the mistakes of youth help the man to be a success. But if he goes where he be not known, people

take him for what he does, and not for what he has been. Christ was holy even from childhood up, still the people were blind to His work, and this is because of the false belief that men of certain so-called social stations of life have all claim to greatness. Time and chance happeneth to all (so God willed).

Jesus healed the sick, not with anything but the power of God. All things are accomplished by the power of God, for all things are dependent upon God for power of action.

Herod, the tetrarch, heard of the fame of Jesus. And he said to his servants, This is John the Baptist; he has risen from the dead. For when John had told Herod that he had no right to his brother Philip's wife, he could not stand the truth, so he cast John into prison. And to please the daughter of Philip's wife, he beheaded John. And so when he heard of Christ, he said that John had come to life again and was showing forth mighty works.

It is remarkable that men should be so blind as to think that they can down the truth by putting the advocates of certain truths to death. Here in America we do not behead men for speaking the truth, but many are cast into prison if they dare speak against things which do not coincide with the broad fundamentals of our Constitution. In this way they seek to silence public opinion.

The truth is that the publicity which they give the man in trying to keep him out of the public eye has the opposite effect. For example, the Government of England cast Mayor MacSwiney into prison because he was to their idea too active in Ireland's cause, and the people who had never paid any attention to Ireland's cause before, after the death of the same man, asked questions as to why these things had come about. (I had not to this time of which I am speaking paid any attention to Ireland's cause, but when I was informed that he said in his last moments that he believed that God was with them in their efforts, I could do no less than add my prayers to theirs that God will free Ireland, and I have the assurance that it is only a matter of a short time until He does so.) This is the way men give birth to spiritual children. This is what is meant, Dead yet speaketh. This is what is meant by falling asleep, for the physical body tires of much hard

work. So we that have toiled to help others up finish our part of the work, but we have inspired others to carry it on. This is giving birth spiritually. And so we go to our rest, but we have our children, of our physical body or spiritual body, to carry on our work for us. And they in turn beget other children in the same manner, either physical or spiritual, and this is what is meant by eternal life.

All men are not blind to the fact that God has not put one man to rule another, but to lead those who do not know how to lead themselves, in godly fear.

Now these be the last words that David, the son of Jesse, said, the man who was raised on high, the sweet psalmist of Israel, said:

The Spirit of the Lord spake by me (God used the channel of David to speak through to Israel for all time). The God of Israel said, the Rock of Israel spake to me. (The foundation upon which the promises of God were made to Israel was that of obedience to God's laws.) He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining rain. II Samuel, 23:1-4.

Jesus said to His disciples of all time, The lords of the Gentiles exercise authority over them but with you it is not so, he that be greatest let him be the least among you. Neither be ye called master: for one is your Master, even Christ, and call no man your father, upon the earth: for one is your Father, and ye are all brethren. St. Matth., 23.

All Christians must become brethren, which means that you must become interested in one another. And in the Christian unity there must not be any man who is looked up to as being the father of any Christian body, for God alone is the Father of all Christians, for He is the father of your mind and deeds.

Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone.

Ye blind guides which strain at a gnat and swallow a camel. Woe unto you scribes and Pharisees, hypocrites! ye

cleanse the outside of the cup, but within ye are full of extortion and excess. Woe unto ye scribes and hypocrites! ye are like unto white sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones. Woe to you scribes and Pharisees, hypocrites because ye build the tomb of the prophets, and garnish the sepulchres of the righteous. And say if we had been in the days of our fathers, we would not have been with them partakers of the blood of the prophets. Wherefore ye be witness unto yourselves that ye be the children of them which killed the prophets. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Behold I send unto you prophets and wise men and scribes (genuine) and some of them ye shall kill and crucify; some of them ye shall scourge in your synagogues, and persecute them from city to city.

That upon you may come all the righteous blood shed upon the earth, from righteous Abel unto the blood of righteous Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say all these things shall come upon this generation. Matth., 23:23-35.

Christ was speaking of the present day for those who did these things are still at work, for example: We of America pay tithes in the food which we send to feed the starving nations of Europe, and yet we sit calmly by and witness the burning of human beings first of all because they are helpless in a manner to defend themselves. Men, so-called civilized, say that they are far superior to the early barbarians. If Americans are what they claim to be, lovers of freedom, they should not permit these conditions to exist, for whenever the light is turned upon this darkness it will vanish. The desire for supremacy is what keeps real Americans from crying against these things in great enough numbers to overcome these conditions. But the just always suffer for the deeds of the evil and so those who hold their peace shall feel the displeasure of God.

We have the same people in the earth today that we had when Christ was here, and we have had them since the foundation of the world, men beholding the motes in the other nations', or individual's eye, as the case may be, and failing to cast the beams out of their own eyes.

We find nations at the present time associated in seeking to straighten out the affairs of other peoples. When their own people and countries are in great need of attention. God shall not hold one people guilty for the deeds of another. Behold your house is left to you desolate, men have not builded their friendship for other nations upon a foundation of brotherly love, and so now your plans for peace and good will come out of a house of mental desolation.

Herod slew John the Baptist, but when he heard of the great work which John had begun being carried on through Christ and His servants, Herod said John whom I have beheaded has risen from the dead and doth show forth mighty works. (A remarkable announcement.)

Jesus said you shall not see me again until you say blessed is He that cometh in the name of the Lord.

Christ said that in the day when the Son of man is revealed conditions should be just as they were in the days of Noe, they were buying and selling until the waters came and taken them away.

The sons of man are the sons of God or else they are the children of dead works of the flesh.

In the days of Noe the people were warned by that righteous man that God was not pleased with them and was prepared to destroy them and their works, but the people laughed at him. And it is the same spirit in the world today, for if the real servant of God say to those with whom he come in contact that they should pay more attention to their soul's salvation. The Christian who makes these remarks (to many church members), is considered to be out-of-date and also crazy.

And so in the final judgment they shall be cut off in the midst of their work of gain through get-rich-quick methods.

One shall be taken from the home of two in family, the Christian shall be left, not the sinner.

And to the Christian, Christ said, Watch for you know not what hour the Lord cometh. Watch with the eyes of your mind, for the second coming of Christ shall be a spiritual coming, and to those who watch not the Lord of that servant shall come in a day when ye think not. But the Christian shall be

prepared for we have the mind of Christ, we are God's building and we shall be on duty.

But now, O Lord, Thou art our father; we are the clay, and Thou the potter; and we are all the work of Thy hand. Isa. 64:8.

THE WAGES OF SIN IS DEATH, THE GIFT OF GOD IS ETERNAL LIFE THROUGH CHRIST

On the evening of His passion, Christ had His disciples prepare the passover, and when they sat down to eat, Christ taught the real significance of the passover, which is that those who serve God shall pass over earthly trials of every Nature.

And when they had prepared the last supper in the evening He sat down with the twelve, representing the twelve types of mankind in the world.

And He said to the twelve, Verily I say unto you, that one of you will betray Me.

And they were all exceeding sorrowful, and began each to say unto Him, Lord is it I?

And He said, He that dippeth his hand in the dish with Me, the same shall betray Me. And He said that the Son of man goeth as it was written that he should, but woe unto him by whom He should be betrayed, for it were better for him that he had not been born. And at last Judas said, Is it I? and Christ said unto him, Thou hast said.

And as they were eating, Jesus took bread and blessed it and brake it and gave it to His disciples and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it: For this is My blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I drink it anew with you in My Father's kingdom.

They sang a hymn and went out unto the Mount of Olives.

The substance of the last supper meant when the Christians have passed over all of the trials in the world, through the teaching of Christ, and have at the same time taught all mankind how to observe these truths, then will the knowledge of the meaning of the death of Christ become visible in the

deeds and hearts of all men. And Christ shall be known to all men as He is. Then shall the fruit of the vine, (which means those who have grown perfect through the teachings of Christ) the holy spirit working through the Christian. This is what Christ meant when He said, If I am lifted up I will draw all men unto Me. Christ does not desire to be lifted up above other men for personal vanity, but because if all men see with their minds what Christ taught, they will all want to look to Him.

Those who eat of the knowledge of Christ and go out into the world and deport themselves in such a manner as to cause the sinner to hate the church, are Judas's.

And Jesus saith unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But when I am risen again, I will go before you into Galilee. Peter answered Him and said, Though all men shall be offended because of thee, yet will I never be offended. Christ said unto him, This night before the cock crow, thou shalt deny Me thrice.

Peter said unto Him, Though I should die with Thee, yet will I not deny Thee.

Likewise said all of His disciples.

And Jesus came with them to a place called Gethsemane and said unto His disciples, Sit ye here while I go and pray yonder.

And He prayed the third time, saying to His Father, If this cup may not pass away from Me except I drink it, Thy will be done. And when He finished praying He said to His disciples, Sleep on, for they had slept while He was at prayer.

And while He yet spoke, Judas came with the chief priests and the elders, and he did as he planned and gave Christ a kiss, and they knew that it was He whom they sought, and they led Him away to crucify Him. And His disciples all fled from Him except Peter, who followed Him at a distance. St. Matth. 26.

THE SPIRIT IS LIFE; THE FLESH PROFITETH NOTHING

And so Jesus was going away and His disciples were sad at parting with Him, for He had been very dear to them. And they, like everyone, hated to lose a good friend, for they did

not realize that He should be with them in spirit just the same, only that they should not behold Him with the natural eye.

But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest thou? But because I have said these things unto you sorrow hath filled your hearts. Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment. Of sin because they believed not on Me;

Of righteousness because I go to My Father, and ye shall see Me no more; (note these words);

Of judgment because the Prince of this world is judged.

I have yet many things to say unto you, but you cannot bear them now.

Howbeit, when the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come.

He shall glorify Me; for He shall receive of Mine and shall shew it unto you.

All things that the Father hath are Mine; therefore said I, that He shall take care of Mine and shall shew it unto you.

A little while, and ye shall not see Me; and again, a little while, and ye shall see me, because I go to My Father.

Then said some of the disciples among themselves, What is this He saith, a little while and ye shall not see Me, and yet a little while and ye shall see Me, because I go to My Father?

And they said, We cannot tell what He saith, A little while; we cannot tell what He saith.

Now Jesus knew that they were desirous of asking what His sayings meant, and so He said unto them, Do you inquire among yourselves of that I said, A little while and ye shall not see Me, and again a little while and ye shall see Me?

Verily I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow because her hour has come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow, but I will see ye again and your heart shall rejoice and your joy no man taketh from you.

And in that day ye shall ask Me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in My name, He will give it to you.

Hitherto ye have asked nothing in My name: Ask and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in My name, and I say unto you, that I will pray the Father for you;

For the Father Himself loveth you, because ye have loved Me, and believed that I came out from God.

I came forth from the Father and am come into the world; again I leave the world, and go to the Father.

His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now we are sure that Thou knowest all things, and needst not that any man should ask Thee; by this we believe that Thou camest forth from God.

Jesus answered them, Do ye now believe?

Behold the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave Me alone, but yet I am not alone, because the Father is with Me.

These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.

Christ also tasted of the anguish that many of His followers have tasted of before He came in the flesh, and since He came in the flesh, and this anguish was that which one feels when he is called upon to make the supreme test of laying aside all earthly connection and taking a stand for God, a stand which the world in general does not approve. For when a man or woman takes a stand which necessitates the giving up of home ties regardless of how happy these ties may be and

how much one may regret to sever those ties, the world in general is in favor of men taking a stand for anything and everything. But when any man says that he gave up his home ties because they interfered with his duty to God, well, we do not say that God requires us to give up our homes altogether, but there comes a time in the life of some Christians when they have to lay aside every earthly tie and devote their time to God, just the same as the soldier of any form of government has in the time of war to answer the call regardless of everything, if he has health and strength.

Christ wept and prayed much during His passion; not that He regretted the same, but He wept because of the facts, for He realized that His disciples, notwithstanding the fact that He had been teaching them in every manner the power of God, which was supreme over everything, even death, had no power over the word of God, for God said the wages of sin is death, but the gift of God is eternal life through Jesus Christ. And Jesus had shown His disciples that great power of God in every manner, still they did not understand what it meant, and so Christ prayed and wept, for how were they to teach men the power of God when they did not abide by His teachings themselves? But Christ knew that the time should come when men should understand what the death on the cross meant, and so He said to them, It is expedient for you that I go, for if I do not go the Comforter will not come unto you, but if I go I will send Him unto you, that He may reprove the world. The comforter is this: Regardless of what the world may think, the Christian is the only one that will be able to endure through the days which are now before us. Those who have put their trust in anything except Christ are now in this very moment facing conditions which will show that the Comforter is speaking to those who have followed Christ, not like Peter and the rest of His disciples, at a distance, but have walked side by side with Him.

And as they led Him away, He lifted up His voice and prayed God, His Father, and said, Father, glorify Thy Son that Thy Son may glorify Thee.

As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is eternal life, that they know Thee, the only true

God, and Jesus Christ, whom thou hast sent, I have glorified Thee on earth;

I have finished the work which Thou gavest Me to do. (Note these words, finished work.)

And now, O Father, glorify Thou Me with Thine own Self with the glory I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me; and they have kept Thy word.

Now they have known that all things whatsoever Thou hast given Me are of Thee.

For I have given unto them the words which Thou gavest Me: and they have received them, and have known surely I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me: for they are Thine.

And all Thine are Mine and Mine are Thine: I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to Thee.

Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world I have kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee: and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world have hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I sent them into the world. And for their sake I sanctify Myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe in Me through their word; that they may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou

hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovest Me before the foundation of the world.

O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them. St. John 17:1-26.

O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY?

After Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples.

And there Judas, the traitor, found Him with His band of soldiers. And Jesus, knowing all things, saw the band of men, chief priests and Pharisees, and went forth to meet them, and when they had said they sought Him, He said, Take Me and let these go, meaning His disciples. That the scripture might be fulfilled which said, All that Thou gavest Me, I have lost none.

And Simon Peter took his sword and cut off the high priest's servant's ear, but Christ said to him, Put up thy sword, for he that fighteth with the sword shall perish by the sword. And they led Him away to crucify Him, and they spat on Him, and heaped every insult they could think of upon Him, and they crucified Him.

And on the third day He rose again and appeared to His disciples, and when they saw Him they were afraid, but He said to them, Fear not, it is I; peace be unto you. Christ demonstrated that if we kill the flesh and the lust thereof the mind is life, not the flesh.

The things which Christ taught His disciples were the things which they are to teach the world, for these things

are the fundamentals of peace. Not in any single instance did Christ teach His disciples to fight with anything but intelligent weapons. Our program calls for no bloodshed. Those who are given to the sword are not the followers of Christ; those who are given to the famine are not the followers of Christ.

For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. II Corinth. 10:3-5.

The same Jesus is speaking today to His disciples, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15-16.

We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold now is the day of salvation.)

Giving no offense, that the ministry be not blamed: but in all things approving ourselves as the minister of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers and yet true, as unknown and yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the tem-

ple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing (not even with your minds) and I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. II Corinth. 6:1-10-14-18.

IF YOU LOVE ME, KEEP MY COMMANDMENTS; THEY ARE LIFE

Let us hold fast the profession of our faith (we claim that we believeth God is all power) without wavering; (for He is faithful that promised;)

And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. Hebrews 10:23-27.

And the Lord Jesus cometh, and taketh bread, and giveth them the fish likewise. This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead. So when they had dined, Jesus said to Simon Peter,

Simon, son of Jonas, lovest thou Me more than these?

He saith unto Him, Yea, Lord; Thou knowest that I love Thee.

He saith unto him, Feed My lambs.

He saith unto him again a second time, Simon, son of Jonas, lovest thou Me?

He saith unto Him, Yea, Lord; Thou knowest that I love Thee.

He saith unto him, Feed My sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou Me?

Peter was grieved because He said the third time, Lovest thou Me? And He said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee.

Jesus saith unto him, Feed My sheep.

And then Jesus made him to know that he should suffer even as Christ had suffered for the sake of the gospel. And so Christ was asking him if he loved Christ more than he loved his own body, and if he was willing to lay his life down for the sake of the gospel. And when Christ made Peter realize that because of his plain speech he (Peter) should suffer death for the sake of the gospel, after Peter had promised Christ to be faithful and feed both the lambs and the sheep of God, then Christ said to him, Follow Me. St. John 21:14-19.

Let the Christians everywhere ask themselves the question, Are you standing for God? Or are you openly before the world doing the same things which the sinner is doing? If so, how can the church expect to preach the brotherhood of man and the Fatherhood of God unless the church practice that doctrine?

I know that I have been born of the spirit of God, through the teachings of Jesus Christ. I have personal knowledge that God is a living God, and yet there are churches in this land of so-called intelligence and freedom, in Democratic America, that if I were to go into and take my seat, I would be asked out, and if I did not go out the best I could expect would be to either be taken out by a policeman or thrown out, and so is it any wonder that people in that section of the country do not hesitate about taking a man or woman and burning them alive, or burning the life out of them? What God taught the children of Israel was the lesson that the church of today must come to, and that is the oneness of the spirit of Christ.

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that ye through His poverty might be rich. II Corinth. 8:9.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

For I mean not that other men be eased, and ye be burdened:

But by an unequality, that now at this time your abundance may be a supply for their want, and their abundance may be a supply for your want: that there may be equality:

As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. Verse 12:15.

And in another place we are shown the power of God, which gives men the power to think right and do right.

And all that believed were together, and had all things common:

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. Acts 2:44-47.

It is God's plan that the Christian people became as one family. The lesson that Christ came and taught in person is the lesson that the church of God must come to, men cannot teach the word of God with power, unless they live by the word of God.

The second coming of Christ is to be on this wise, and not, as many think, that He will come back in the same body of flesh in which He ascended unto heaven.

We have tried in our discourses to make it plain just what man is and should be. We have proven by the Word of God that man was created in the image of God, and clothed with a body which pleased God to clothe him in. And sin came into the world through man thinking that he could do to please himself, contrary to the laws of God. And of course this ignorance in time caused man to feel that he was sufficient for all things within himself, and in this way he has gotten away from God, so that he no longer realizes that he is part of God's own body. This state of affairs has caused untold confusion, and so it had to be remedied. Now no man could straighten out the situation, for no man has any power to do anything but what God has given him. And God has not given man power to do anything save through Christ, for it is the same belief that they had power to do that caused

man to get away from God. And so God sent Christ into the world to teach man the possibilities of the flesh when God is in the heart.

For it became Him, for Whom all things, and by Whom all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren. In the midst of the church will I sing praise unto Thee.

And again I will put my trust in Him; and again, behold, I and the children which God hath given me;

For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

And deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels: but took on Him the seed of Abraham. Heb. 2:10-16.

We have two ways of begetting men, spiritually and physically.

Christ came and taught men how to turn back to God from whence they had fallen through the ambition to have their own way, and this is the spirit of the devil. But the teachings of Christ proved to men that they have no way but to obey God. And if they do so, death cannot silence their works (that is, death of the body), for the life is the soul or seed, and if it be good it is immortal. Men were afraid to speak for right before Christ was born, and even after, for we are told that He had many followers who were so in secret, for fear of the Jews. So Christ came and taught them how to stand for right even unto the end. For who will lose his life for the gospel's sake shall find it, and who will save his life shall lose it.

So through the teachings of Christ man is redeemed back to God, and with God at work in men's hearts it is just the same as though Christ were still on earth instead of being in one body. Christ is in many different bodies, and all work in harmony, for all work by the power of the spirit.

Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operation, but the same God which worketh all in all. But the manifestations of the Spirit are given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; and another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. I Corinth. 12:4-14.

When men have the proper conception of God, then will all work in harmony and we shall have all of these different gifts each working to fulfill his measure and not saying to the other, I am superior to you, for I can do thus and so and you cannot, therefore I am superior to you. When these things come about, then man will see Christ as He really is, and not as many think today. For Christ is indeed a Spirit, or a doer of good manifested through the channel of all creatures.

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before Him.

And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. Daniel 7:13-14.

This is what Christ came to teach mankind, that they are a part of God, not that they are as wise as God, so that they can teach God, but they are created so that God can work through them and manifest His power through them. But this cannot be if men do evil. This is why Christ came into the earth and died to prove to men that they have no power

to stop the teachings of Christ, for death is the end of all things. But death did not stop Christ, for death could not hold Him, for it had no power over Him, nor has it over us if we preach His word. For power and all power is of God, and He has not given the devil (evil men) any power over God.

In My Father's house are many mansions: if it were not so I would have told you.

I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

By the expression of many mansions, Christ did not mean as men suppose, many different sort of literal houses, but He meant many different sorts of workmen, each man in his station, and each working for the common good of all.

God is everywhere, but men in general have not come to realize this fact; but when Christians come together and teach the things which Christ taught His disciples, then will all men know that God is all power, then we will see Jesus as He is. The kingdom of heaven does not come by observation, but within you, was Christ's teachings.

Many people will not agree with me when I say that Christ will not return again in the same body that He ascended into heaven in. I have no argument with anyone. But I say to all who doubt, that I have written the things as the Holy Spirit hath revealed them to me. For I too expected that Christ would come again in the same body that He ascended into heaven in. But God has taught me through his Spirit that this is only true in the letter, but not in the Spirit, for the letter killeth, but the Spirit maketh to live.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him. Deut. 18:22.

This is the way that we can tell if one speak as God would have them speak, if the things come to pass, and this is the only way that we can judge.

(For we walk by faith, not by sight.) We are confident, I say, and willing rather to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of Him.

(If our work has been good, even though we have gone to rest, it shall be carried on by someone else, so we, while we are in this body of flesh, keep these things in mind and work to that point to be accepted of God.)

For we must all appear before the judgment seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your conscience.

For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearances, and not in heart. For whether we be beside ourselves it is to God: or whether we be sober, it is for your cause. (We consider men's deeds and not complexions.)

For the love of Christ constraineth us; because we thus judge, that if one died for all, then we are all dead. And He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

Wherefore, henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. II Corinth. 5:7-16.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6:63.

IN UNION THERE IS STRENGTH

When the church was all of one accord and in the position to receive the Holy Ghost, on the day of Pentecost, they were an example of the power that can be felt when all is harmony, so that God can do the work.

Suddenly there came upon them a sound from heaven as the rushing of a mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them, and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were

dwelling at Jerusalem Jews, devout men out of every nation under the heaven. Now when this was noised abroad, the multitude came together and was confounded, because that every man heard them speak in his own language. And they were amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And hear we every man in our own tongue, wherein we were born? Acts 2:1-8.

And many of the people of that day mocked and said that the people were full of wine; and said many other ignorant things.

But this was that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And I will show wonders in heaven above, and signs in the earth beneath: blood and fire, and vapour of smoke: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. 16:21 verse.

God gave them power to understand one another's language, for in the beginning it was so, but because of their ignorance in seeking to build a tower and go upon it, God confounded their language. But no barrier is to stand in the way of the saints in these last days, for God shall move everything which hinders His kingdom from becoming a reality. After the Holy Ghost came upon them they were able to teach God's word with power, and they realized that man has not any power to keep God's word from progressing.

After Peter and John had healed the man who had been lame since the day of his birth, the same devils which had crucified Christ (the hypocrite professors of religion) became alarmed lest the people should be led to Christ and become too learned for them to impose upon them any more. The higher ups, so-called were just as they are today. They are not going to let anyone who tries to teach the common man how to look out for himself get much of a foothold if they can prevent their doing so.

But the apostles taught the people that even though they were put to death, the word of God was preached to all nations at that time. Now in this day and time we have the same

type of men, but they are not coming out and speaking boldly in the name of Christ, but they speak of the rights of the common people from a political viewpoint. Now there is very little of Christ in politics, and so anything that is done for the good of mankind must be done in the name of Christ. Any other platform can no man lay.

All goodness is of God and must be done in His name.

For Moses said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.

Yea, and all the prophets from Samuel and that follow after, as many as have spoken, have likewise foretold these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of earth be blessed.

Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities. Acts 3:22-26.

This is Christ of whom they spoke, every prophet, and if anyone doubt the prophets and the truthfulness of their teachings, let them read the prophets, for I have not space to comment upon all that they wrote, but anyone which reads cannot doubt that they are fulfilling to the very letter.

Saul, about the time of Pentecostal days, was very busy persecuting the church of God (the Christians).

Everyone which taught in the name of Jesus Christ was by Saul cast into prison.

But see how God works when the Christians attend to their part of His work.

Saul made havoc with the church of God, and all of the saints were afraid to approach him, for he was powerful with the Government of Rome.

And as he journeyed on toward Damascus with letters from the high priest authorizing him to bring all whom he found in the synagogues to Jerusalem bound, whether they be man or woman.

As he journeyed and came near to Damascus, suddenly there shined round about him a light from heaven.

And he fell to earth, and heard a voice saying to him: Saul, Saul, why persecutest thou Me?

And he said, Who art Thou, Lord?

And the Lord said, I am Jesus, Whom thou persecutest: it is hard for thee to kick against the pricks.

And he, trembling and astonished, said, Lord what wilt Thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias and to him said the Lord in a vision, Ananias. And he said, Behold I am here, Lord.

And the Lord said unto him, Arise and go into the street that is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hands on him, that he might receive his sight.

Then Ananias answered and said, Lord, I have heard by many of this man, how much evil he has done to Thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on Thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name unto the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for My name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it were scales: and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that He is the Son of God.

But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

JESUS SAID, EXCEPT YE BECOME CONVERTED AND BE AS LITTLE CHILDREN, YE CANNOT ENTER THE KINGDOM OF HEAVEN.

Paul was definitely converted. Conversion is the first step on the road to heaven. It does not mean that one has traveled the whole road to heaven when he becomes converted. Religious conversion is the first station on the road to heaven; it is a definite change of mind. A young convert must be trained just as the child is trained when it enters into school of any nature.

A great many people do not believe in a definite conversion. Many who claim to be Christians know nothing of a definite conversion.

The scriptures teach us that whenever Christ came to any place, He let it be known that it was He. We have the record that Christ came into certain places secretly, but before He departed He let it be known that it was He.

Believing in God is the first step toward conversion. And all who are converted to the religion of Jesus Christ must be made to see that Christ is all there is in life, and they must be willing to accept Christ and give up their own ideas and do the things that Christ has said must be done.

A spiritual birth is just as real as a physical birth, and the spiritual birth is more important than the physical birth for Christ said to Nicodemus, ruler of the Jews:

Except a man be born again, he cannot see the kingdom of God. And so Nicodemus marveled at this saying. Christ made it plainer to him saying, Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

We may compare conversion of the spirit to conversion to any other business, for genuine religion is the most business-like proposition of all business. What man of sense would ask anyone to give up all worldly desires and fashions unless he had something better to offer him in exchange? It is one of the characteristics of the human family to seek for what they think is best. Convince any man of sound sense that you have something better than he has been using and he will be anxious to try what you have. But men of sense require proof that you have a better article than they have used.

Believing in God and coming into the church does not mean that one is a Christian. Every man or woman that has ever been converted had definite knowledge when the same took place. Anyone who claims to be a Christian and did not experience any real change when the conversion is supposed to have taken place has not been converted. Every sinner that comes to God must come confessing his sins, and when God accepts him as His child, God makes this fact known beyond any doubt.

The whole world would be in the service of God if they had the proper conception of God.

The light which Saul saw at midday was not, as some may think, imagination, nor was it an artificial light, but it was a real light, for all things which God has made are real; but the things which men make with their hands are imitations, but not so with God. The bush which Moses saw burning but not consumed was real fire and not imagination, for electricity is the fire of heaven. Men cannot use it unless it comes through some channel. But with God it is different, for He is the channel through which all things become active.

The fire into which the three Hebrew children were cast was real fire, but they were not consumed by it, for it is not possible for men to undo the work of God. The lions into whose den Daniel was cast were real lions, but they had no power over the work of God, for God has not given any man-made institutions the power to destroy the works of God.

And it is so with those who have fallen asleep for the sake of the gospel of Jesus Christ, while fighting on the field of battle in the cause of the cross, they have not died in vain.

I have read in history of those who lamented the fact that Christ was put to death as a common criminal. It has also been said that it was a pity that our beloved President Lincoln should be shot down like a common criminal. But we ask, what criminal has ever been put to death for seeking to elevate mankind? Criminals have died because the wages of sin is death. Men have committed suicide because they were dissatisfied with life; but when a man takes his life into his own hands and sacrifices it, he cannot be called a suicide.

He that believeth and is baptized (in the Holy Ghost) shall be saved. To believe in anything and not to work for the progress of the same, is of no more service to the enterprise than if one had no faith at all. Faith without works is dead. Any man or woman who claims that they have been converted to the religion of Jesus Christ and is not actively interested in the uplift of humanity is deceiving themselves. Peter was a disciple of Christ, but Christ said to him, Peter, when thou art converted strengthen thy brethren (with a personal knowledge of Christ). Religion teaches us how to enjoy the things which we have, and not to worry about those which we do not have.

At the time that Christ gave Peter the advice to strengthen the weak brethren, Peter was following Jesus, and so it is today, for many are in the church which know nothing of a definite conversion. Many will not agree with me when I say that no one has been definitely converted without knowing when the same took place. But many did not agree with the teaching of Christ when He was on earth, so I do not expect everyone to agree with me; but every child of God will agree with me, God reveals Himself in many ways, but always definitely.

Job was definitely converted, and so when the devil tempted him, even though he did not understand it all at first, he retained his faith in God and learned that the fault lie in himself, and afterwards overcame his faults.

No man can truly pray for those who despitefully use him unless he has been definitely converted, and who is it that will suffer anyone to sue him at law and take away his possessions if it be in his power to prevent their doing so, unless he had been definitely converted?

At the age of about fifteen years, I was definitely converted, but up to this time I had been taught to believe in God, for at the age of about six years I lost my father, to whom I was very much attached. And as I wept at his passing away, though I did not quite realize just what death meant, my mother taught me that though I had lost my father, God would be a father to me and be as good to me as my earthly parent had been, and so I believed this, and she taught me how to pray and ask God for the things that I wanted, just as I had asked my earthly father. And so at the age of near fifteen years I had become so well acquainted with the goodness of God that I looked to Him as naturally as I did to my mother and father, for both had gone to glory ere I reached this age.

I had come in contact with a small band of Christians, and they taught me that one must be holy to get into heaven, and they taught me how to pray and ask God to convert my soul. Now I may say that I was more holy at that time than I am now, for I did not know but very little about the world, and of course there was not much to tempt me. And, too, I trusted everyone, for my mother had taught me that if I was good everyone would treat me right also. In those days before I was converted I knew very little about fear; in fact, I was not afraid of anything which I knew of. But today, after having had much experience, I am more fearful than I should be. So I may sum up the situation by saying that before I was converted I was not very sinful, for the simple reason that I did not know how to be. But now I am trying to get back to where I was (with much experience and knowledge of the world to overcome). But I am far from being holy. As I have said before, my temper is my worst fault, and while

it is not as hot as it used to be, it still is with me, and I ask the Christians to pray for me that it may leave me entirely.

On the morning that I was converted, I was praying at the home of one of the Christian women with whom I had come in contact, and it must have been along toward noon that we prayed (for there were two or three others in the room with me), and we were all kneeling at prayer. I prayed silently while one of the old ladies prayed aloud.

And I saw the spirit of God come down through the roof of the house in the form of a dove, and the whole room was lighted up, and so I got up from my knees and when I did so all of the rest of the ladies got up also. And they asked me questions about what happened and what I had seen. And I told them and they said to me, The Lord has answered your prayers, and come into your heart.

I have often spoken of this vision to others, some sinners, and many professing Christians. Some have said that I was a child and imagined I saw this vision. I may say that I have never in my life seen anything plainer than I saw this vision. (Conversion is a change of mind.)

The roof of the house vanished as though it had not been, and the light of the Peace which came into my soul was as real as the sunlight.

I was not expecting to see any kind of vision, nor had I any idea of how I should be converted, nor had anyone told me how this should come about. But I had been taught that God answers prayer that is made to Him in earnest, and I believed this. Now my conversion at this time meant no more to me than the receipt of a pair of shoes or other clothing, for whatever I had need of God has helped me to get, and so I had learned to trust Him in all things.

From that day to the present time I have not seen any other vision with the natural eye. But I am as positive that God lives as I am that I am alive at this moment. For many times I have felt His presence as plainly as I have felt the presence of any person whom I have seen with the natural eye. But I have not seen any ghosts nor spirits.

The simple faith that I have had in God all of my life has helped me to live, and had my parents lived until I had grown up, they could not have taken the care of me which God has

taken. I have not gone hungry, nor have I had to beg. God has helped me to clothe myself and kept me, and I may say that I have not deserved half of what I have had.

Love does not come through any human agency; it is the gift of God, for had not God loved every sinner we could not have been saved, for everyone that has been saved truly has had to confess his sins before God would save him. Prayer to God is about the same as writing a letter to someone whom we desire to get in touch with. If anyone write to someone whom they have not seen, but have reason to believe exists, after a thorough trial if they do not hear anything from the one to whom they have been writing they will come to the conclusion that there is no one at the place to which they have been writing. God is always ready to hear prayer and acknowledge the same in some way.

The power to control our acts is what God gives us when He converts our souls. Many people are of the opinion that the Apostles of Christ were by nature eunuchs. This is not true, for God is nature and He has not made any man unnatural. John the Baptist was not a eunuch. John was sent ahead of Christ to prove and to show that it is God's plan that all men be born holy, and that men cannot be born in sin if their parents are holy, for there is no sin in a holy person. The time will come when men will not have to be converted, but will come into the world holy, just as John did. John also emphasized the fact that man has the gift from God to control his passions of whatever nature. Conditions in the world have caused many a saint who would have liked to have had a home and family, to resist the temptation and devote their lives to the cause of Christ.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Mine answer to them that do examine me is this:

Have we not power to eat and to drink?

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Or I only and Barnabas, have we not power to forbear working?

Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? or saith not the law the same also?

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen?

Or saith He is altogether for our sakes? For our sakes, no doubt this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die than that any man should make my glorying void.

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel;

For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed to me.

What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

But though I be free from all men, yet I have made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law;

To them that are without law (being not without law to, but under the law of Christ), that I might gain them that are without law.

To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means gain some.

And this I do for the gospel's sake, that I might be partaker with you.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible.

I therefore also run, not as uncertainly; so fight I, not as one that beatest the air:

But I keep under my body, and bring it under subjection: lest that by any means, when I have preached to others, I myself should be cast away. I Corinth, 9:1-27.

Paul, a minister of Christ, was of the whole-souled type. Paul was of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee. Benjamin represents that type who gains the confidence of the people, and often betrays that confidence. This type is as a rule a public servant. Of course there are honest and dishonest people in all types of men. And he was a man who put a great deal of zeal in all of his efforts.

BUT WE HAVE THE MIND OF CHRIST—PAUL IN CORINTHIANS

Having been a man of the world, he was in the position to give instruction from personal knowledge that no other writer in the scriptures has given.

There is not anything in the scriptures that commands the minister or preacher of the gospel not to marry.

Nor is there any commandment in the scriptures that says for the minister of the gospel not to work with his hands, but he points out that any man who plants a vineyard is entitled to eat of the fruit thereof, or the shepherd is entitled to drink the milk of the herd.

The mouth of the ox that treadeth out the corn should not be muzzled, since he works to prepare the corn so that it can be used, for after the corn is off the cob it is not so hard to get it ready to eat. If the ox helped to prepare the corn it would be mean to muzzle its mouth so that it could not eat some also.

So the minister that works (I do not mean the man who gets up in the pulpit on Sunday and bellows and goes through a lot of unnecessary contortions), for the upbuild of the Kingdom of God is entitled to receive his living for that service. But some men are so big that they will not sit down and wait for the church to give them what some churches are willing to give their ministers. Because many men know that some sinners stay out of the church giving as an excuse, that they will not support some of the ministers that some churches are afflicted with. Paul considered these things, and so determined was he that nothing should stand in the way of his winning souls to God that he supported himself, and in every way made himself gracious to all with whom he came in contact with. If they were Jews that he happened to be trying to lead, he did not try to leave the impression that he was of the race that had the power of Government according to the laws of men, as do some of our friends of the present day when they condescend to go among a weaker nation and try to teach them. But Paul was so unaffected among all classes of people, that they saw nothing in him but the representative of Christ.

And he tells us that every man that strives for the mastery in this world, does so to gain a crown that is corruptible, but the saint of God strives to gain a crown which is incorruptible.

In a race all men run to obtain the prize, but only one man gets first prize, and when the race is begun it is not certain who shall gain the prize.

But we that run in this gospel race, do not have the wind to depend upon as do men when they race in wordly races. Our prize is sure if we run the race that Christ has set for us to run. No man can beat us to the goal in this race.

And so the desires of the flesh are easy to overcome when one has the right knowledge of the love of God, and His mind in us.

WORSHIP NOTHING BUT GOD, ALL ELSE IS IDOLS.

Now touching the things offered unto idols, we know that we all have knowledge, knowledge puffeth up, but charity edifieth.

If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know.

But if a man loves God, the same is known of him.

As concerning the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

For though there be that are called gods, whether in heaven or on earth (as there be gods many, and lords many).

But to us there is but one God, the Father, of whom are all things, and we in Him.

Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

But meat commendeth us not to God; for neither, if we eat not, are we the worse, neither if we eat, are we the better.

But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak.

For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things that are offered to idols;

And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. I Corinth, 8:1-13.

LOVE ONE ANOTHER

The essence of the above verses is this: We who represent Christ have in mind always those things that edify, knowledge puffeth up, but charity edifieth.

Charity is the essence of love, and we are told that God is love, and again we say that love does not come from any earthly agency, and we can give no better example of this fact than that which is called Mother love, for we know that it does not matter what crime her child may be charged with, the Mother does not look at these things, and when the whole world has deserted her wayward child, Mother does not waver in her devotion. Now this is the way of all genuine love, it looks at what should be, and not at what has failed to be.

We then as Christian brethren should know how to conduct ourselves before sinners. In the olden times, meat that was sacrificed on the altar, was not to be eaten. In this way God taught the children of Israel that anything that they partake of should be clean. Now common sense teaches us that if we should not take into the stomach that which is not clean, surely we should not permit anything unclean to come in contact with the body, but even unto this day many Christians think that the food which they eat has to do with their spiritual welfare.

It is a fact that certain kinds of food destroy the body, but God does not judge any man in meat and drink, for ignorance causes us to eat the wrong kind of food.

The people sat down to eat and drink, and rose up to play. I Corinth, 19:7.

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me, their minds are not fixed upon God.

But in vain do they worship me, teaching for doctrine the commandments of men.

And He called the multitude, and said unto them: Hear and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth a man. St. Matth. 15:8-11.

If all things that the Christian does is for edification, anything which is not made clear to those whom we are trying to edify, is not according to the commandments of Jesus Christ.

Now if we speak with many different tongues, let us use common sense, if we testify to the glory of God in the presence of the sinner, and give said testimony in an unknown tongue.

If there be none present to interpret what we say, how can we edify the sinner?

If any Christian body desire to speak in tongues among its own members, but in an unknown language to those outside of the church, it would be better for them to be classed among the secret societies, for no secret society is founded fully upon Christ. Understand me, for I am connected with a secret society, but I say that they are not founded upon the teachings of Christ. Yet they are coming very near as close as the churches (many churches at least).

Anything which is founded upon Christ does not bar any man out because that he has not always lived as he should. If men had all been good, Christ need never have been born. So anything which is founded upon Christ is founded upon the free-for-all platform. Whosoever will may come, is Christ's teaching.

Pure religion and undefiled is to visit the widows and orphans in their affliction, and to keep ourselves unspotted from the world.

We Baptists not only do not take care of our widows and orphans, but if a person is ever so active in the church, when he dies our minister will charge to come and preach at his funeral.

Our church expects the widow to give as much as she is able to give, and so long as she gives they do not care if she is able to do so or not. Hence we need our secret orders for this purpose, if no other.

Whenever any man says that he is ready to stop sinning and wants a chance to do better, any institution that is founded upon Christ is ready to open its doors to him, for Christ came to save men from their sins.

But doing things in secret that are supposed to be for the common good of all mankind is contrary to the scriptures.

Know this, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. II Peter 1:20-21.

Try the spirits whether they are of God, for many false prophets are gone out in the world.

But every spirit that testifieth that God is come in the flesh is of God, and if God has come in the flesh, then we can do the things that God has commanded us to do, and that is to love one another, because love is the magnet that draws all things to it. I John 4:1.

Whosoever believeth that Jesus is Christ is born of God, and everyone that loveth Him that begat loveth Him also that is begotten of Him.

By this we know that we love the children of God, when we love God and keep his commandments.

For this is the love of God, that we keep His commandments, and His commandments are not grievous.

For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith, and our works in Christ.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is He that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the Spirit that beareth witness because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one.

And there are three that bear witness on earth, the spirit and the water and the blood; and these three agree in one.

If we receive the witness of men, the witness of God is greater, for this is the witness of God which He hath testified of His Son.

He that believeth on the Son of God hath the witness in himself; he that believeth not, God hath made him a liar, because he believeth not the record that God gave of His son. (He that believeth the Son hath God in his mind.)

And this is the record that God hath given us, eternal life, and this life is in His Son. (Through the Christ mind and doing the Christ deeds.)

He that hath the Son hath life, and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God, and this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us (Christ's mind in us teaches us what to ask).

And if we know that He hear us, whatsover we ask, we know that we have the petitions that we desired of Him. I John 5:1-15.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. II Peter 1:11.

Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out in the world.

Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God;

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that should come; and even now is already in the world.

Ye are of God, little children, and have overcome them because greater is He that is in you than he that is in the world.

They are of the world, therefore speak they of the world and the world heareth them. (We have the mind of Christ; we walk not in the manner of the flesh.)

We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifest the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propritiation of our sins.

Beloved, if God so loveth us we ought to love one another also.

No man hath seen God at any time. If we love one another God dwelleth in us and His love is perfected in us, because He has given up His Spirit (his mind).

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. (The Christ mind will save the world, nothing else.)

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him.

Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world.

There is no fear in love, but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love.

We love Him because He first loved us.

If any man say, I love God, and hateth his brother, he is a liar; for he that hateth his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from Him, That we who loveth God love his brother also. I John 4:1-21.

There are many questions confronting the human family at this time, and men despair when seeking a solution of the same. Two of the greatest evils of the present time, and we may say, of all time, are the two domestic problems, the unemployed and the divorce evil. The solution of these two questions are more vital than any other questions at this time.

There are in America at this time millions of men who have no means of earning an honest living, many of them have families dependent upon them for support.

It has been said, and truly, An idle brain is the devil's workshop.

The fundamentals of our government are against every kind of imperialism. We have a government of the people, and for the people, and by the people. Now this type of government does not mean that anyone has the right to take the people's money and loan it to other nations to waste while its own people are in want. Nothing like it.

Imperialism in Europe to a great extent centers around the crown heads (or did until recently); in America we have no visible crown heads, but we have many different kinds of kings.

I have before me a statement supposed to have been made by former President Wilson, as follows: We are all agreed that private monopoly is indefensible and intolerable, and our program is founded upon that conviction.

I have still another article before me under the title, California Private Land Empires. There are said to be owned and controlled by four firms in the State of California two million five hundred and sixty acres of land. One firm owns one million acres of farm land. I am also informed by the same source that three interests own more acres than there are in the German Empire.

We are using California as an example, but the same conditions exist in most of the States in America.

I am informed that Los Angeles, with its population of more than a half million, many of them huddled together in tenements, flats and bungalows (many of them mortgaged), yet there are many thousands of acres of farm land surrounding the city; but a poor man could not afford to buy a few acres of and unless he sell himself to a landlord monopolist.

Hunger and lack of work are the two forces which have uprooted every government that allowed them to remain unchecked any length of time; hunger does not breed intelligent deeds; the average man is down-hearted when out of work.

The late census shows that of the three million four hundred twenty-six thousand eight hundred and sixty-one people that inhabit the State of California, one million ninety-five thousand one hundred and thirty-two live in the city. Many people would like to live in the country, but the land is so high, that they cannot buy it, and so they live crowded up in the cities.

I am informed that thousands of babies die each year from neglect, caused from ignorance on the part of the parents in the care of their babies. We may also add that many know how to care for the children, but have not the means of caring for them.

I have an article before me alleged to be a part of a speech made by Mr. Herbert Hoover in a recent address before the American Child Hygiene Association, as follows: The nation, as a whole, has the obligation of such measures toward its children as a whole, as will yield to them an equal opportunity at their start in life. This responsibility and duty is not based alone upon humane aspirations, but it is also based on necessity to secure physical, mental and moral health, economic and social progress by the nation.

Every child delinquent in body, education, or character is a charge upon the community itself. The children of strong physique, of sound education and character are the army with which we must march to progress.

These few words are voluminous. For the nation maintains orphan homes, penal institutions, institutions for the feeble, and institutions for the old and infirm.

Truly, we are our brother's keeper, in one way or the other.

There are in Europe today many millions who face starvation unless the American people send great amounts of food there for them. The people expect much of America, for they think that we have no poor, for we speak so much of our wealth. There are within our own gates millions that need help.

Every year there is millions of dollars lost through forest fires, notwithstanding the fact that the Government pays rangers to patrol these lands, but in spite of their efforts, forest fires continue to burn.

Much talk is being done about disarmament, and many suggestions are offered as to how this can best be accomplished.

It has been suggested that America lead in the program of disarmament, but just how she may start to do so has not been definitely settled.

Let the Government disarm some of the idle acres which it holds in reserve, and let the Government become a landlord and help its people to own homes.

During the war the people were asked to raise as much food as they could, and help to feed the people in the war zone. And the American people responded nobly and the people are still willing to help to feed those same people. But first we need the Government's help to enable us to feed the people which are in need. The world looks to America to tell them how to bring about peace. We have spent billions of dollars trying to do that very thing, but we have not done so, and the reason is because we did not go about it in the right way.

We have here in America every sort of imperialism that existed in Germany, for the Government is rich; but there are many people within the United States that live in filth and dirt,

not so congested as in other countries perhaps, but too many for a free country, and a country that should be an example for all the world to follow.

It is alleged that Secretary Houston announced that Federal taxes must produce four billion dollars yearly for years to come.

This money must come from the American people, who are already overburdened.

Much talk has been done about readjustment ever since the war proper ended.

There was much talk about reconstruction of the countries that were war-torn, many American people of means were quoted as saying that they felt that the American people should help the war-stricken people to readjust themselves. So we feel that if the Government makes the start of finding homes for its own citizens, many of those who felt that they should help the people of Europe, will turn their attention to helping Americans.

If those who have the means of helping all Americans to get a good start in life do not back the Government, let Uncle Sam use the same methods that he used when he needed oil not so long ago to run the Government fleet, let him take from those who have whatever he needs. Those who did not buy so-called Liberty bonds were made to do so. We have all of the material that we need to solve every problem that confronts us in this world readjustment; let us put all material together and get to work. And when we have every man in America in the position to go forward, let us say to the world: We bring you the pattern that Democracy is made after.

We have our beautiful National parks, and city parks, and in these we see every kind of wild beast living in luxury with servants to care for them and see that their meals are regular, and in the midst of these conditions are little children who have not enough to eat.

I am not finding fault with the arrangement that we are discussing, but we mention the same by way of comparison, for these are the conditions that Christ spoke of.

When He answered the man who said, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him:

Foxes have holes, and the birds of the air have nests: but the son of man hath not where to lay his head. Luke 9:58.

Christ was not speaking of himself personally, for he was God, and all the world belongs to God. But Christ was speaking of the time when men would have to consider this question, for it is world-old. Everything has its home except mankind.

Our great city parks are a pleasure to any lover of beauty, and so must be our great National parks (although few poor people are able to visit them). But the question is this, which would look best: beautiful animals roaming in these places or little children growing up in the same?

Many say that the forests are needed because of their timber with which we make the many things which we need. Forest fires do not consider these things, and perhaps we could import all the timber that we need at less expense than our forest fires.

There are too many people in the world at this time; not too many good people, but too many of poor quality. There are people in this world that nothing on earth would make any difference with them. But there are many people living in poverty that could be made into useful citizens if they had the opportunity and help. All do not know how to take advantage of opportunities, and so they need help.

There is a time for all things. We have seen the cause of the downfall of the nations and kingdoms of the old world, and we know what caused the same. If we are the wise people that we claim to be, let us profit by what we have seen.

We cannot take care of the people of the old world and look after our own at this time. And there is indeed a time for all things.

MARRIAGES ARE MADE ON CHRIST'S FOUNDATION.

The great divorce evil and what is the cause of the same, is the question that the people of this generation must answer for all time. And because the evil is greater in the present time than it has ever been in the history of the world, it seems that the people of today are less fit to answer it than any other people. Barbarians not excepted. Marriage according to

man's laws means very little in this day. A woman of affairs not so long ago was quoted as saying that the cause of the divorce evil is because of the low morals of the men, and this is as near the truth as anyone has come. We do not intend to say that the men are wicked and the women are righteous, but we do mean to say that the bad women will be bad as long as the men are so.

Men have not accepted the truth as given by Christ on this subject any more than they have on other subjects, and the result could be nothing but confusion.

For therein is the righteousness of God revealed from faith to faith, as it is written: The just shall live by faith.

For the wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God gave them up to uncleanness through the lust of their own hearts, to dishonour their own bodies between themselves.

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever, Amen.

For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.

And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Romans 1:17-32.

We have said in the beginning that man of himself is nothing more than dust literally, unless God be in his heart, guiding his actions.

Whatever excuse could be made for the shortcomings of men of olden times, there is none to be made for men of this day and time, there is no excuse for wilful wrong-doing, for any man who has sense enough to know anything at all, knows that there is a Supreme being over man, The handiwork of God that was seen in the beginning of time is clearly seen today, and so men know that God lives.

Man-made laws are responsible for the confusion which exists in regards to the marriage relationship, for men have not tried to teach the fundamental principles of marriage; but in this, like everything else, they have paid more attention to the commercial part of the transaction than they have to the spiritual part, and so in the present time men look on marriage in every light except the proper one. Marriage, as we have said before, is not founded upon either a civil or religious ceremony. I do not make this statement because that I wish to justify myself in any way, for my record will show a civil marriage, but I make these statements that we may know the truth.

God created the sexual act for the purpose of perpetuating the human family and all other living creatures. Whenever this act is indulged in it constitutes the marriage act.

Meat for the belly, and the belly for meats; but God shall destroy both it and them.

Now the body is not for fornication, but for the Lord; and the Lord for the body.

And God hath both raised up the Lord, and will also raise up us by His own power.

Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

What? know ye not which is joined to an harlot is one body? For two, said He, shall be one flesh.

But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? I Corinth. 6:13-19.

Since the dawn of mankind upon the earth, men have associated evil thought with the relationship between man and woman, and from one generation to the other men in general have transmitted this same belief to their offsprings, and so evil results were bound to follow.

When God called to Adam in the day that he broke the law of God, Adam did not realize that his sin was that of the mind, for the act which he thought was sin was indeed the commandment of the Lord. But he failed to see it in this light and made aprons and tried to cover that part of his body which he thought had sinned. So it is today; men try to cover over their evil deeds instead of overcoming them.

Christ's own words concerning the divorce evil are these. The Pharisees came to Him tempting Him, and saying unto him: Is it lawful for a man to put away his wife for every cause? And He said in answer: Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause a man shall leave his father and mother, and shall cleave to his wife, and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

They said unto him: Why did Moses then command to give a writing of divorcement, and put her away. He said

unto them: Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and who so marrieth her which is put away doth commit adultery.

His disciples say unto Him: If the case of the man be so with his wife, it is not good to marry. But He said: All men cannot receive this saying, save them whom it is given. For there are some eunuchs, which were born so from their mother's womb; there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. Matth. 19:3-12.

Now it must be remembered that the laws of Moses were made manifested in the body of Christ. That is, he demonstrated the power of the mind over the flesh, and in all things taught men how to govern the flesh.

The teachings of Christ then taught men that wherein they had sinned by following the teachings of their own evil hearts, they should no more commit sin which has caused them to get away from God, and so the law of Moses which permitted them to put away their wives, was done away with when Christ came, for He taught them the full meaning of God's law.

However, those whom God has given His laws to, that they might teach them to mankind, have not done so, for the church at this present time (with few exceptions) does not teach the fundamental principles of marriage any more so than they do other foundations of God's laws. Men have apologized so much for God's word, the Holy Scriptures, that it is almost an accident to hear the ministers touch on the most vital subject of all, which is the marriage relationship, and what goes to make it a real institution and not the sham which it is today.

Not having the proper conception of the reality of the marriage relation, men have contracted the same for many and many different reasons. I am going to relate some of the things which women have told me, and they were women whom I have good reason to believe spoke the truth.

In my travels in life I have come in contact with all classes of people. I may say that such has not been the case because of my own chosing, but it seems to have been my lot to be so placed. And too, it seems to have been my lot to always have other people's burdens to bear. I can truthfully say that this has not been to my liking (at first), for I had planned for myself a life that was to include a home with numerous children—I guess that I should have been like the old woman who lived in the shoe (of lullaby fame) who had so many children that she did not know what to do.

But God had other work for me. So I say that from my youth up to the present time I have had other people come to me with their troubles. Men and women seem not to have thought anything about speaking to me of their personal weakness and ask me to help them. I think that I speak the truth when I say the time has been when I have been so discouraged that I was ready to give up the fight. And then someone else's troubles attracted my attention and I forgot about my own troubles.

When I speak of helping others I do not mean that I have had very much to help anyone with. But such as I have I have given. I have not had much gold or silver. I remember one Sabbath day I had gone to prison to visit a man who was serving time for murder. He was about friendless, and when I had finished my visit and was waiting for the conveyance to carry me to the train, I noticed a woman watching me very closely. I never was much of a hand at accosting strangers, but I could see that she wanted to speak to me, and so I drew near. And she began to unburden herself to me. To make a long story short, she had gone to prison to visit her young man; he had been caught in the act of burglary (or I may say stealing and I am sure that I use the right word). And he had been given two years or there about (his second offense). But he was very rebellious, and had said to her that when he was free again he should go into the game for all that it would bring, and not spare anyone. She also said that his mother was a good Christian woman, but she had been unable to do anything with her son. And so both women were heart-sick over him. And they did not know what to do. I said to her: Have you given him into the hand of God? No, said she, I

have not thought of that. Do so, I said to her, for God can change a man's mind. And when we reached our destination she did not want to leave me. Said she, I am so glad that I have met you, you have given me new courage. And so we were both glad as we parted that we had met.

And in many ways I have tried to cheer those who were lonely and discouraged and I say that it does not take money to do these little things for a kind word spoken at the right moment has power to change one's mind often when they have come to feel that the world is hardly worth living in. If one has money, of course they can do so much more. But we that are Christians should not let the lack of money keep us from helping others.

Women tell their troubles to one another in the hope that they might be able to learn something that will help them.

I may say that most of my experience has been among the so-called white race, for I have had to work the biggest part of my life, so I have not spent much of my time among my own race of people for I have not had the chance.

It is a fact that most of the dominant race looks upon the black man as being most anything else except a human being. And so feeling this way they give him credit for being in possession of magic. They do not feel that he has sense enough to do anything except hard work. But they do think that he may do some things through magic. And because of this fact I have had some odd questions asked me. And I have also seen things which no one that is supposed to have good sense should have been permitted to see. And too, my work has not been confined to one place in late years, but I have worked in different places, so I have come in contact with many different people.

THE GREAT DIVORCE EVIL AND ITS MANY CAUSES

One of the greatest causes of the divorce evil is the uncontrolled desire to indulge in the sexual act. I believe that I would be stating facts were I to say that this is the cause of half of the divorces of the present day. One woman is not enough for the average man. Women, as a rule, when they are in their homes speak of their families, children are as a

rule very fond of me, and I am also a lover of them, so their mothers notice this and usually ask me if I have any children, to which question I answer that I have never had but one child in my life, and it did not please God to permit me to rear that one. Children are a joy, say many mothers, but they cause so much suffering that many mothers are left invalids after their birth. Not so long ago I worked in the homes of two mothers, one of them was not much larger than a twelve-year-old girl, and she must have thought that I wondered why she did not do her own work, for she explained that her children had come so close together that they had taken all of her strength. She tried to do her own work and did do the most of it, but she could not do all of it, nor could she afford to keep someone steady, so she had a woman come in a few hours each week, there were several little children in this family, and all of them too small to help their mother. I went from this home to that of another mother, and there were several small children there also, and when I had finished my work the mother said that she did not know if she wanted me to come back next week as she thought that she might have to go to the hospital for an operation (would be her third or fourth trip), unless a miracle happened, said she, I will have to go. And she was the mother of many small children. So I said to her, Ask God to help you and she said that she thought that would be a good idea.

These are just a few cases which are typical of the average home.

There are the same type of animals in human form that there are in animal form. And many desire to use their wive's bodies in many vile ways, and if the wife does not permit them to do, they plan to get rid of her. And the laws of men make it easy for men to put away their wives on any kind of excuse which they wish to give.

I have known wives that lived with husbands and were expected to perform the act whenever called upon to do so, no exception during menstruation nor pregnancy. Many men live with their wives and are never pleasant except at that time. Some of them arise in the morning sullen and remain that way all day and indulge in the act at night, only to awaken the next day and go through the same performance

day after day. Great many women leave their husbands when they are of this kind of disposition. But many of them try to live it out, hoping each day that something may happen that will cause them to change.

I knew of a case where the man explained to the woman that whenever they had this relationship, it would be necessary for him to take his clothes and run out of the house. For said he if he did not do so the desire came over him to strangle the woman, and he was afraid to trust himself, so he had to get away from her as soon after the act as possible. With this exception the man seemed perfectly normal.

I have often thought that this kind of affliction has been the cause of many of the mysterious cases of women being murdered by men who could give no reason for having done so.

Many odd things go on between man and wife, women try to keep many things covered, for as a rule they pity a man that is weak, and try to teach him to overcome the traits and taint which are in many of them.

I knew of a couple who lived together as man and wife, although the woman had been born without any sign of female generative organ, there was in the place where the navel should have been, an organ shaped something like a tomato, and it had holes in it from which there came the contents of the bladder and the ovaries. I learned of this case through the woman having been brought into an institution. And I mention it that it may be seen that many strange things go on between man and wife. And too, these things could not be if people were mindful of the mission of the unity of the two sex. Men and women contract marriage for every purpose.

And so until the people are taught the meaning of the relationship from a Godly viewpoint the evil will continue to exist.

I heard a revivalist preach one Sabbath day and he spoke of people desiring to change things before they had given them a thorough chance to prove their merit. He said a great many men desire to change their wives before they have been long enough with them to understand their ways. And he spoke of his own wife, saying that the first ten years of their married life he had said to himself each week, I will stay this week out and then I will quit her. But after many years of wedded life

(he said either twenty or thirty years), I have gotten used to her ways. And his exact words were, Now there is something about her that keeps bringing me back to her all the time. When he made these remarks he was more than a thousand miles away from home, and he looked forward to the time when he should return to her. Hundreds of other people heard him make these remarks.

Many women marry a man whom they know to be beneath them morally, hoping that they may be able to reform them. And many men marry women whom they know to be above them morally, with the belief that they can bring them down to their level, and if they are not able to do so, they lose no opportunity to try and crush the woman's spirit. It is possisible to elevate an evil-minded person if one knows just what they have to deal with, but often an evil person is such a hypocrite that they can deceive a person so that they will think that they are dealing with one thing, when in reality they were not coming near the seat of error. And in this manner one is liable to make serious blunders.

Some of the most happy couples that I have ever met have been those who had come up through great trials, but they had stuck together, and after years of wedded life they were reaping the harvest of joy.

Marriage, like anything else, must have its ups and downs, but truly it should not and cannot be severed except by death. For when taken in its right sense, no one would think of severing it by any means.

Men have forbidden their wives to have children, and yet they beget them. Many blame their wives for not having children, although it is not always the woman's fault. I have known of husbands who forbade their wives to have children, telling them if they did so they would leave them. And others leave them if they do not have children. So the woman has many things to contend with. It has been truly said that no one knows as much about a man as his wife does. I may say that a great many people would not want to know some men if they knew half as much about them as their wives know.

I have seen much evil caused from the husband taunting the wife with the claim that he had always been very popular with the women before he married her, and that women were

very attentive to him. Many wives do not want to wait on their husbands on that account. Nothing but ignorance makes a man speak in this way. Let the wife do her duty.

If there come a time when a man and wife feel that they must live apart for a while, let them try doing so, for it seems that under these conditions two people sometimes learn to understand one another better; but let them not marry anyone else, but be reconciled to one another, or let them remain single. I speak to the Christian man that may be wed to the sinner wife, or the Christian wife that may be wed to the sinner man.

Now, concerning the things whereof ye wrote unto me:

It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. (Note—Having more than one woman at a time is fornication.)

Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, not of commandment. For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But the rest speak I, not the Lord: If any brother hath a wife that believe not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace.

For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? I Corinth. 7:1-16.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let your conversation be without covetousness, and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Jesus Christ the same yesterday, today and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace: not with meats, which have not profited them that have been occupied therein. Heb. 13:4-9.

YIELD NOT TO TEMPTATION

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

This message is to the twelve different types of men that are in the world, whom we have already described. In affliction many of the Christians lose out in the battle against the devil, because they have not patience to wait until things come about in a natural manner. Now it takes time for conditions to change, be it of whatever nature. Let us not despair when things seem to be hopeless, but let us pray the more earnestly. Man should always pray and not to faint.

If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(Many of us are ashamed to ask questions of men about things which we do not know, for fear that they might laugh at our ignorance, which is the custom among men in general. Let us consider this fact: Suppose every man had been born with enough sense to demand what is due them, and there had been no fools born into this world. It would not have been so soft for many people if all had been wise. Now the fool is a man-made product, for God made all men equal, so men should think of these things when dealing with one that is not as full of knowledge as themselves.)

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low: because as the flower of the grass, he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man.

But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first fruit of His creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. James 1:1-21.

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Verses 22 to 27.

We define religion as meaning plain common sense at all times; and as sense and foolishness will not mix, a Christian should always walk in the paths of righteousness.

From whence come wars and fightings among you? Come they not hence, even your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God. James 4:1-4.

The desire for supremacy is the cause of all the strife that the world has ever known. This is the spirit of the devil, for God teaches us to be brethren and not to seek to be lords over one another. Nor can we be and live in peace.

THE GENERAL EPISTLE OF JUDE

Now it was wrong for Satan to tempt the angel of God: but Michael did not feel that he had the right to rebuke the devil, but said to him, The Lord rebuke thee.

This most holy angel of God did not feel that he was holy enough to judge Satan, but simply left the matter in the hands of God.

I have heard sinner men and women, creatures whom I had tried to hold the light of God before, speak in hard terms about the church of the living God, nor did they make any exceptions, but condemned the church as a whole, and turned their back on the word of God. Wretches, some of them were openly doing things which were against all sense of decency, yet they were not afraid to speak of the church in hard, evil terms, the church as a whole. Beloved Christians, there are some who speak evil from ignorance and not because they are mean at heart. These we can save by the word of God. But reprobates who turn their backs on the word of God and will not hear the word of truth, God will judge them.

Son of man, I have set thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give warning from Me.

When I say unto the wicked, Thou shalt surely die; and thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity; but thou hast delivered thy soul. Ezek. 3:17-19.

GOD'S KINGDOM REVEALED TO THE NATURAL EYE

The Book of Revelation, revealing the kingdom of God established among men the Sons of God.

God sent Christ into the world to reveal to His servants the real meaning of the kingdom of God, to show His servants the things which must shortly come to pass: and He sent and signified by His angel unto His servant John, who bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

John to the seven churches which are in Asia:

Grace unto you and peace, from Him which is, and which was, and which is to come: and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth (the genuine kings).

Unto Him that loved us, and washed us in His blood from our sins.

And hath made us kings and priests unto God, His Father; to Him be glory and dominion forever. Amen.

The seven golden candlesticks, or seven lamps of fire, are these: God's Spirit—Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

These are the lights which God has given His saints to fight with.

Behold, He cometh with clouds; (now the clouds that are mentioned in this respect do not mean clouds as we see them in the elements, but the different clouds of unrest that confront the world today. Anyone who takes the time to consider the problems that confront the sons of men at the present time knows that men, with their selfish hearts, have not the material with which to straighten out the mess that they have made of the world;) and every eye shall see Him, and they which pierced Him also shall see Him: (the seed of those sinners who put Christ to death in the flesh shall see the work of Him whom they crucified, and they shall know that Christ is alive forever more;) and all kindreds of the earth shall wail because of Him. Even so: Amen. (Note—We mean that Christ is alive mentally.)

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and the testimony of Jesus Christ. (John taught in the Christ mind.)

I was in the spirit on the Lord's day, and I heard behind me a great voice as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven

churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white as wool, as white as snow and His eyes were as a flame of fire;

And His feet like unto fine brass, as if it burned in a furnace and His voice as the sound of many waters.

And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.

And when I saw Him, I fell as dead. And He laid His right hand upon me, saying unto me, Fear not; for I am the first and the last:

I am He that liveth, and was dead: and behold, I am alive forever more, Amen; and have the keys of hell and death.

The keys of hell and death, is the truth as taught by Jesus Christ, and the truth will lock up death and hell, which means one that dies in his sins, and the grave is the end of that soul or seed. This is the end of evil doers.

The mystery of the seven stars which thou saw in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches.

The seven early churches are the mothers of the present-day churches, and the message that John brings is to the present-day churches as much as to those of his day.

St. John was cast upon the isle that is called Patmos for preaching the word of God. The same devils which crucified Christ, in the hope of silencing the truth, also thought that by casting John upon the isle of Patmos they should be able to accomplish the same results. But the truth was not to be hushed in that manner. Christians, we should be able to teach the meaning of the gospel of Jesus Christ in this day and time when men everywhere are in search of the light. If we have not the courage within ourselves let us emulate one of the prophets of old. Let us be fearless in the service of God,

for we have His word that He will be with us always, even unto the end of the world.

If men did die for the gospel of Jesus Christ, should we not be willing to be laughed at and criticised (at least) for the same?

When sinners go to the extreme in afflicting the servant of God, it is then that God is glorified in His servants. For it is then that the darkness must give way for the light of truth. It takes courage, my beloved brethren, to serve God in the face of trials such as some of us have to bear.

The vision which John saw on that lonely island was a mental vision, such as comes to the servants of God, those who are able to look beyond this vale of tears into the bright beyond. God speaks to us in a manner as real as the voice of any human being.

And as John meditated the situation, perhaps he thought that his end had come. Then he heard that voice which speaks to us when all the world seems against us.

And the voice said unto him, Write these things which I shew thee to the seven churches in Asia: and John saw in the midst of the seven lights one like unto the Son of man.

And His clothing were the robes of righteousness, and His countenance was of fire in its strength, the fire which purges each son whom God receives and clothes in absolute purity. And His eyes were as fire, which burned out all dross upon which they looked. Christ gave us mental birth, spiritual birth.

His feet were as fine brass as it burned in a furnace, and His voice as the sound of many waters.

And in His right hand seven stars; and out of His mouth went a two-edged sword: and His countenance was as the sun as it shineth in His strength.

And with this glorious, inspiring foundation upon which to build, God asked the churches, speaking through John, How is it that you have suffered the devil to erect anything strong enough to obscure this most wonderful foundation?

The churches of today are the branches of the early churches. And they have the same and greater flaws than the early churches.

GOD SHOWS JOHN THE FLAWS OF PRESENT-DAY CHURCHES

Unto the angel of the church of Ephesus write: These things said He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks.

In speaking to the seven churches in Asia, God did not speak to any denomination or creed, or any wooden or stone structure, but to the saints of God.

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars.

And hast borne, and hast patience, for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come quickly and move thy candlestick out of his place, except thou repent. (Note. The first love was that they were all of one accord, and had all things in common; and those that gathered little had no lack.)

And too, many saints of today have gone away from their first love, in other ways. For when we were first converted we were fearless in the service of God, and we wanted everyone to know that we were the children of the Most High God. But today meet many of the pillars of the church on the outside of the church and he is so mixed up with the world that unless you question him (it is hard to see his light) you won't be able to distinguish him from the rest of the world. Many do not dance, nor care for it, but they see no harm in sitting in the ballroom and looking on. But what child of God, and true-born saint would have sat in a ballroom when he was first converted? There is no first comparison between the dancing of the early days and the vulgar motions that men and women of today delight in calling dancing.

And does the dancing of today such as one sees on the public dance floor elevate the young people of today? Anyone that think so let him visit the slums, and the lying in homes for young girls and learn from them where they first started

from. True, there are churches which practice dancing as a religious expression of their love to God. But Christ did not give us any such example and we live in the time of the New Testament teachings.

And the same will apply to all wordly things, liquors, tobacco, etc.

Tobacco smoking is sin because it destroys the body, and the body of the saint belongs to God. You have no right to destroy it; your body is the temple of the spirit of God.

If the Christian stop smoking, do not go and sit among smoking men in order to smell the smoke. If you have left off an evil stay away from it; let strong drink absolutely alone if you wish to instruct sinners as to the evil of strong drink. I do not take any kind of liquors. (God bear me witness that I speak the truth.) However, I do not think that it is a sin to take a drink at times, but I am engaged in the work of trying to elevate men. And the things which I have seen men do while they were under the influence of liquor makes me not take the smallest portion of the same, lest I as a leader set the example that helps my weaker brother to sin.

St. Paul tells us that if meat make my brother to sin, I will not eat meat while the world stands, lest I cause my brother to sin.

This saying will apply to anything. For we know that meat (literal) does not cause men to sin, but the wrong mental meat causes sin and liquor is mind destroyer.

Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night. Psalms 1:1-2.

Enter not in the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away. (Do not take part in their ways.) For they eat the bread of wickedness, and drink the wine of violence. For they sleep not, except they have done mischief; and their sleep is taken away unless they cause some to fall. (Our work is that of elevation.)

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:14-18.

Nor stand in the way of sinners means, not to do the things which sinners do; for in this way we not only sin, but stand in the way of sinners coming to Christ.

Let the Christians remember their first love and let all who have grown slack return to their first love, and do their first works, or else said the Lord: I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.

But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate. The Nicolaitanes were an idol-worshipping people and knew not the true God.

He that hath an ear, let him hear what the Spirit saith to the churches:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

This is the substance of all of God's promises to His children, that if they overcome evil God will give them eternal life. And He has given us the sword of His everlasting word to fight with. (We have the mind of Christ, we know how He fought.)

And unto the angel of the church in Smyrna write: These things saith the first and last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things which thou shall suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

Christ, Beloved, overcame the world, and so when they nailed Him to the cross, the second death had no power over Him, for we know that He rose from the grave, and this is the gospel that we are trying to preach. If we kill the flesh, which means the lust and evil deeds that are done in the flesh, the second death or casting aside this house of clay will have

no power over us, for our good deeds live after us just as they did when we were alive in the flesh.

God knows the hindrance caused by those who claim to be Jews and are not. For a Jew is one that has been circumcised in the heart, not a nation individually, but a part of all nations. The doctrine that the Jews were the chosen race of people of God, is responsible for a great deal of confusion. The Jews are the chosen people of God out of every nation. Every Hebrew is not a Jew any more so than every Chinese, or all members of any other nation.

And too, God knows the many false prophets that are gone out in the world, and are preaching other doctrines that are contrary to the teachings of Christ, but God has bid us to contend for the faith that was once delivered to the saints, and if we do this, God will move all devils out of the way.

And to the angel of the church in Pergamos write: These things saith He which hath the sharp sword with the two edges. This sword is the sword of God, and Christ said:

For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

I know that this commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak. St. John 12:49-50.

I know thy works and where Satan dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and

in the stone a new name written, which no man knoweth saving he that receiveth it.

The new name which God will give those who overcome the devil, whether it be a personal devil or otherwise, is the name of a pillar in the Government of God in the world, and he shall go no more out; and I will write upon him the name of God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of Heaven from my God; and I will write my new name upon him. Rev. 3:12.

This is Jesus speaking, and His eyes were as a flame of fire, and on His head many crowns; and He had a name written, that no man know but himself. And He was clothed with a vesture dipped in blood, and His name was called the Word of God. Rev. 17:12-13.

Beloved, while the world at the present time is seeking means of getting the best of one another, nation against nation, and individual against one another, each giving his reason for so doing, that they have rights which their superior knowledge gives them over certain classes, and nations whom they designate as belonging to the black, or brown, or yellow races, and therefore not fit to associate with white men.

But the Word of God is today speaking to every man out of every nation, and tongue, and kindred, and it is saying: Whosoever will may come and drink of the water of eternal life, which comes down from God out of Heaven, in the knowledge of how to do good deeds, and the power to carry this knowledge into effect.

So that men should recognize the rights of another, regardless to the color of the skin. That the unity of the good people of whatever nation might be had and felt in bringing peace and good will to all mankind on earth.

It was the same spirit that caused Balaam to encourage Balac to seek to cast a stumbling stone in the path of the children of Israel. That causes the churches of the present day to keep quiet while nations plan race war upon another to seek to retard progress of that nation. Whom God has chosen out of each nation it is not possible for any men or group of men or nations to keep back.

Every member of the church, regardless of what denomination he may be that does not cry out against race hatred God shall move his candlestick out of its place.

CHRIST OVERCAME RACE HATRED ON THE CROSS AT CALVARY.

Whosoever believeth that Jesus is the Christ, is born of God; and everyone that loveth Him that begat loveth Him also that is begotten of Him.

By this we know that we love the children of God, when we love God, and keep His commandments. For this is love of God, that we keep His commandments, and His commandments are not grievous. For whatever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

Chief among God's commandments are that we love one another, even as Christ loved us. And we know that He loved us better than He did His own body, and gave His life for us. Who is it that overcometh the world, but he that believeth that Jesus is the Son of God. I John 1:5.

If we believe that Jesus is the son of God, we also believe His teachings which are that there is no respect of persons with God.

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like unto brass: I know thy works, and thy charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and eat things sacrificed unto idols.

And I gave her space to repent of her fornication, and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death. And all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto everyone of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

But that which ye have already hold fast until I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I have received of my Father.

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith to the churches.

Instead of killing men. God has promised to give those who overcome evil with good, power to rule over nations, with the rod of God's sword.

The church of Thyatira was responsible for the conditions that existed in that day, because the church permitted Jezebel, a so-called saint of that church, to do those things which are ruining the world today. She was permitted to kill in order to gain possession of land which her husband desired. Men of today are killing one another in order to gain land. And the church, instead of speaking out against this wholesale murder, is aiding the same by its approval. (The churches with mighty few exceptions.) Many of our churches were very proud to exhibit before the world's eye so-called service flags, notwithstanding the fact that Christ said that He that liveth by the sword shall perish by the sword.

In all of the great country of America, I heard of only one man, a New Yorker, who said that he had not raised up any flag in his church, because that he thought that the cross of Christ sufficiently signifies church loyalty.

And we know that if men live up to the teachings of Jesus Christ, they must be loyal to the country, and to one another also. For if a man be ever so loyal to his country, and a Judas to Christ, what does it profit him? Christ said that He came to save men's lives and not to destroy them, but that they should have life more abundantly.

Nevertheless some have not known that war is the depths of Satan, nor do all know the many other forms which Satan

takes. So for this reason God is merciful. And so let us hold fast to the principles which the church stands for. And because some people attend theaters on the Sabbath day, let us not turn our churches into houses of amusement.

Everything that hinders the kingdom of God shall be broken to bits.

Note.—It is claimed that ninety-five per cent of the enrolled men in the recent war were members of some church. (Sure they cannot claim to have been representing Christ.) Anyway God is asking Adam's sons the question today: Where are you, Adam? Those who do not answer to God's satisfaction shall be driven out into eternal darkness.

The second death is physical death; they are already spiritually dead.

And he shall shine as the morning star. And, my brethren, the morning star you know is not obscured as are the stars which shine at night.

And unto the angel of the church at Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that livest, and art dead. (Physically alive, but dead spiritually.)

Be watchful, and strengthen the things which remain, and are ready to die; for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith to the churches.

And unto the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of

David, He that openeth, and no man shutteth; and shutteth and no man openeth:

I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know I have loved thee.

Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly; hold fast that which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God; I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

We have members of the church of Sardis with us in our present day churches, members who are alive in the flesh but dead in the spirit. We have tried to explain what consists of life which is to bring forth more of its kind. And anything which does not bring forth life is dead. Now Christ said that He is not the leader of the dead but of the living. Because that which is dead has ceased to bring forth anything alive.

And you hath he quickened, who were dead in tresspasses and sins.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. But God who is rich in mercy, for His great love wherewith He loved us.

Even when we were dead in sins, hath quickened us together with Christ. (By grace ye are saved.) Ephes. 2:1-5.

Let the Christians become united for Jesus' sake. Give up your personal ideas.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love. Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

The eyes of your understanding be enlightened; that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power. Which he wrought in Christ, when He raised Him from the dead, and set Him at the right hand in the heavenly place.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and gave Him to be the head over all things to the church. Which is His body, the fulness of Him that filleth all in all. Ephes. 1:1-23.

OUR WEAPONS ARE NOT CARNAL.

Many who profess to be Christians remain away from the church because they say that they can serve God better out of the church than they can in the church. This is the spirit of the devil, for if we know what is lacking in any organization and stay out of the same, instead of putting our shoulder to the wheel and seeking to move that out of the road which hinders the progress of the same, we are not loyal to, nor can we truthfully claim to be a member of the same.

The union of Christ and the church is compared to that of a vine and a branch.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. St. John 15:1-7.

We are through the teachings of Christ one body. Now we know that any branch which cuts away from the vine, cannot bear fruit, for the life is in the vine or roots which supplies the branch.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands (all hand-made things at some time must decay, but not those made by Christ).

That at the time ye were without Christ, being aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace. (The desire for supremacy had caused men to become unholy through evil deeds, but Christ broke down this barrier between His brethren.)

And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. (Our body and mind are in harmony when we serve God through the teachings of Christ.)

And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

In whom all the building fitly joined together, groweth unto an holy temple in the Lord. In whom ye also are builded together groweth unto an holy temple in the Lord.

In whom ye also are builded together for an habitation of God through the Spirit. Ephes. 2:11-22.

He will sprue you out of His mouth unless you take a firm stand for God. I council you to buy of me gold tried in the fire, that thou mayest be rich, and the raiment that shall clothe thee in white, so that when this earthly kingdom has passed away, and the kingdom of God is established, then the shame of those who has depended upon riches shall be seen of all men.

Christ stands at the door, and any man who hears His voice, and opens the door of his heart, God will give him the knowledge that shall enable them to be one of those who sit at the table of the Lord, and eat of that food which shall sustain life eternally.

To sit on Christ's throne of eternal peace, and rest from the cares of this world.

THE FOUNDATION OF GOD'S KINGDOM IS HIMSELF.

After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit, and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

And around the throne were four and twenty seats; and upon the seats four and twenty elders sitting, clothed in white raiment; and they had on their head crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices, and there were seven lights of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when these beasts give glory and honour and thanks to Him that sat on the throne, who liveth forever and ever,

The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.

The door that John saw opened in heaven was a mental picture of the kingdom of God in effect absolutely.

The four and twenty elders around the throne represent the prophets of olden times and their teachings, and the effects upon the world of the same; for the teachings of God, through His servants, the early prophets, are founded upon the seven spirits of God, and with this combination men can solve any problem. God's spirits are actively, power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The Lamb of God was and is worthy to receive power, and so Jesus said to His disciples, Go ye into all parts of the world, and preach the gospel of the kingdom of God to every nation, and he that believeth and is baptised (in the Holy Ghost) shall be saved. All power is given into My hands in heaven and on earth, and Lo, I am with you always, even unto the end of the world.

Brethren, Jesus is with you always, and He has all power in His hands in heaven and earth. Jesus is high above all principality and power and might (men tell us that might

makes right, but Jesus did not say so) and dominion, and every name that is named, not only in this world, but also in the world to come.

God is calling us to stand up like men and Christians, and contend for the faith that was once delivered to the saints. For ye know that the saints shall judge the world. Christ represented not the flesh, but the mind of God.

Our weapons are not the sword, but the mighty power of God through Jesus Christ.

One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you as He hath promised you. Joshua 23:10.

Let us stand up for God, not as does many of the brethren who urge others to stand while they shirk their duty, but let us realize that God will reward every man according to his deeds, and not according to his talk.

Before the throne of God, John saw a sea of glass and it was like unto a crystal: and in the midst of the throne, round about the throne, were four beasts full of eyes before and behind.

This throne set before the sea of glass symbolizes the throne of God when it has been established in a visible sense, when all mists are cleared away, and there is nothing to hinder us from remaining ever at the foot of God's throne. And the four beasts are the four active spirits which work as it were to clear away the rubbish, so that all may be in readiness for the kingdom of God. We term them beasts because there is no reason in famine, the sword, etc. The four beasts are these, and their mission was foretold in the days of the prophets, and John writes of the time when these prophesies shall become a reality.

I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself; and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

And out of the midst thereof came the likeness of four living creatures, and this was their appearance: they had the likeness of a man. Ezek. 1:4-5.

ALL HYPOCRITE PASTORS TO BE DESTROYED FIRST.

Woe be unto the pastors that destroy and scatter the sheep of My pasture, said the Lord. Therefore, thus saith the Lord God of Israel against the pastors that feed My people: Ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord.

I will gather together the remnant of my flock out of all countries whither I have driven them, and will bring them again to the folds; and they shall be fruitful and increase. And I will set shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Behold, the days cometh, saith the Lord, when I will raise unto David a righteous branch. And a king shall reign and prosper, and shall execute judgment and justice in the earth.

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the wicked. The anger of the Lord shall not return, until He have executed and till He have performed the thoughts of His heart: in the latter days ye shall consider it perfectly. Jeremiah 23:2-5-19-20.

Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth: and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground. Jeremiah 25:32-33.

The whirlwind symbolizes the great unrest that is shaking the nations of the world today. The four beasts are: first, men who have not the Spirit of God in their hearts, and so they are planning how to successfully murder one another; the ox symbolizes the food shortage; the lion is the desire for supremacy which makes them blind to reason; and the eagle symbolizes the spirit of flight, or the spread of destruction over all of the world. And when these four beasts have finished their work of destruction, men will be glad to worship the Lamb slain from the foundation of the world.

THE SEVEN SEALS OPENED.

And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a strong voice, Who is worthy to open the book and loose the seals thereof?

And no man in heaven, nor earth, neither under the earth, was able to open the book, neither to look therein.

And I wept much, because no man was found worthy to open the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. The seven spirits of God are honour, riches, power, etc.

And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it was slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And He came and took the book out of the right hand of Him that sat upon the throne.

And when He had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints.

And they sung a new song, saying, Thou are worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and nation;

And hast made us unto our God kings and priests: and we shall reign on earth.

And I beheld, and I heard the voice of many angels around about the throne and the beasts and elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are

in them, heard I saying, Blessing, and honour, and glory, and power unto Him that sitteth upon the throne and unto the Lamb, forever and forever. These conditions exist when God has gathered together those who have the Christ mind.

The great mental vision which John had while on the isle of Patmos and of which he wrote for the benefit of us of this day, as much so as for those of his day, is a great guide to the children of the Most High God in these hours of great trials which confront the world today.

The opening of the seven seals means the harvest of evil doers is returning to them. God has said that His Spirit shall not always strive with man, for man is of the dust. And God has said, As men sow, so shall they reap; and this is the day of God's vengeance, and the seals contain the things that men have done since the beginning of the world.

God has taken His hand off of evil men, and the prayers of the saints are being answered.

The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Isa. 29:10-14.

Men, so-called intelligent, are today utterly in the dark as to the cause of the great disturbances which confront men everywhere today. We speak of men in general. Our churches speak of the coming of Christ as some remote possibility, with a few exceptions.

And truly, Christ is asking today, Will the Son of man find faith in the earth when He cometh?

Notwithstanding the fact that war has not been known to breed anything but the same, nor could this be otherwise, because peace is just the opposite to fighting and killing; yet in the face of this truth men in general are planning more war, and, too, they are racking their minds to devise the most devilish instruments to be used for this purpose. When they speak of God as a part of their life and actions, it is in a manner as though they were doing God an honour to consider Him at all. In fact, it is a mockery for men in general to speak of God in the face of their deeds and actions.

WHAT A JOY AND PEACE OF MIND CHRIST IS.

Brethren, if there be therefore any consolation in Christ, if any comfort of love, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in the lowness of mind let each esteem the other better than himself. (Let us note these instructions, Christians, for this message if obeyed is an antidote for the evils which confront the world at the present time.)

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation (let us note this also, for we have said that reputation does not amount to but little, but a good character is all in all), and took upon Him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death on the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Do all things without murmurings and disputings:

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse na-

tion, among whom ye shine as lights in the world. Philip. 2:1-15.

Ye represent Christ, who is the light of the world, enlightenment of the world. Ye have the Christ mind.

Rejoice in the Lord always: and again I say rejoice: Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Philip. 4:4-8.

Brethren, the time is at hand when Christ must reign in our minds and deeds, so if there is any burden upon your heart that keeps you from coming into the unity and fellowship with the saints, consider God's promises.

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved. Psalms 55:22.

Commit thy works unto the Lord, and thy thoughts shall be established. Prov. 16:3.

CHRIST, THE GREATEST OF ALL BURDEN BEARERS, IS OUR STRENGTH.

I was speaking to a good Christian woman a few days past, and she spoke of the wonderful strength that she had received from God in time of trials. Said she, I just fall upon God when trials come. Things have confronted me which were high as mountains, and I have put them in God's hands and they have vanished away almost before I realized it. People, said she, think that I do not care about the things that try me, because I take them so easy, but I know that God is with me and I am strengthened to endure until He straighten things out.

To this testimony I can say, Amen.

Brethren, many of us become discouraged when things look dark, and of course we cannot see how to bring about the

change if we look on the dark side of trials, instead of looking to God, and realizing that if we do not overcome them, it is because we have not the faith to do as we should. Many of us cannot stand to humble ourselves, especially if we are in the right.

THE FRUIT OF THE SEALS.

Christ has set the contents of the seven seals at work, and we find the fruits with us today, both visible and spiritual, and men seem dazed over the conditions which face them.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, and one of the beasts saying, Come and see.

And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer.

This is the Word of God, the Holy Bible opened in its fullest sense, from which the world is today being judged. No man can judge the world according to the word of God, except Christ and those who have the mind of Christ.

And when He had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The red horse is the god of war, and he was given power over men to slay them, because they had failed to obey the laws of God. The Word of God is the power behind each of these riders, and Christ is the channel through which this word has become active.

And when He had opened the third seal, I heard the third beast say, Come and see.

And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and wine. (Note—The oil and wine are the servants of God.)

The third seal is the spirit of justice in action. Not the kind of justice that is popular among men, justice which makes it a crime for one man to do a certain thing and alright for another man to do the same thing. But this is Justice, which shall judge every man according to his deeds, regardless of his nation or creed or social standing.

But the servants of God are those who are not hurt by the opening of the seal of Justice.

And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and beheld a pale horse: and his name that sat on him was Death; and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

The pale horse which is accompanied by Death and Hell, means those who shall die literally, for they are already dead spiritually. Death and Hell shall claim the fourth part of the people in the world at the present time.

They have held life as being very cheap, and so their lives shall be measured in weights compared with the pennyweight of barley and wheat. Life shall be very cheap, even more so than it was in the famine districts during the recent war and since then.

For thus saith the Lord God: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast. Ezekiel 14:21.

I will also send a wild beast among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. Lev. 26:22.

And when He opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge them that dwell on the earth?

And white robes were given unto them (every one), and it was said to them that they should rest yet a little season,

until their fellowservants, also their brethren, that should be slain as they were should be fulfilled.

Those who have fallen for their testimony against the wickedness of men, those which spoke as the representatives of Jesus Christ, were heard to ask how long shall the wicked flourish and God be merciful to them.

The Lord is not slack concerning His promises, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. II Peter 3:9.

The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up.

Seeing then that all of these things shall be dissolved, what manner of persons ought ye be to be in all holy conversation and godliness?

Looking for the hasting unto the coming day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and new earth, wherein dwelleth righteousness.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. II Peter 3:8-13.

The time is not counted with God as it is with man, for the simple fact that man must learn to do things as they go along, and this requires time, so for this reason God has been patient and merciful to those who are in darkness, that they might learn the folly of wrongdoing.

Nevertheless the day of the Lord shall come as a thief in the night upon the unrighteous, and all things that are evil shall be destroyed.

Beloved, we know that these things shall be, for Christ our leader taught us these things when He was on earth. This being true, what manner of people should we be?

All things that are not of God shall be dissolved. (This means done away with in many ways.) Should we not pray without ceasing, and surely God shall help us to be ready when the final day comes.

Now it is a fact that many are in these days being cast into prisons, for speaking not against Governments, but machines that are of no service to the people.

The sixth seal was opened, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

And the stars of heaven fell into the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places (man-made governments).

And the kings of the earth, and the great men and the rich men hid themselves in the dens in the rocks of the mountains;

And said unto the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of His wrath is come; and who shall be able to stand?

The great men of the world today are being weighed in the balances and found wanting. Our civilization we are told is at its height, and still we find nothing but violence everywhere. Now it is a fact that the dark nations of the earth are not responsible for the mess that the world is in today.

And the question that God is asking the dominant race of the world today is this: If you are civilized why is the shedding of blood the order of the day? Why cannot men of sense sit down and reason things out? They have not the mind of Christ.

The answer is this: God is no respecter of persons, and God has not given the world into the hands of the white race so-called any more so than He has given it into the hands of any other nation of people; but God has given the world into the hands of all mankind, and God gave them the instructions how to govern the same. Men must give way for the Government of God.

Who is the most dissatisfied with the mess that the world is into at this time? The so-called white man is not any more contented than are the other nations of the world.

GOD'S SERVANTS ARE SEALED BEFORE THE END OF MAN'S RULE.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they blow not on the earth, nor the sea, nor any tree (till the servants of God are sealed in one unified church).

And I saw another angel ascending from the east, having the seal of the living God:

And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them that was sealed: and there were sealed an hundred and forty four thousand of all the tribes of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalin were sealed twelve thousand. And of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

There is no preference; they have the mind of Christ.

After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.

Saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and might, be unto our God forever and ever, Amen.

And one of the elders said unto me, Who are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

GOD'S THRONE IS ETERNAL.

The throne of the King which John saw is not the kind of throne which men sit upon, made of wood, nor is His crown the kind of crown which the kings of the earth wear. But His throne is the hearts of men, and the crown which He wears is the crown of eternal life (life as we understand it and not as the world sees it).

The great number which John saw which no man could number, means those who have gone on before the numbering of the hundred and forty-four thousand, and those which shall come after them, throughout the length and breadth of eternity is and shall be so great that no man can number them.

These are they who have come through great trials and tribulation, and they are in the temple of God, day and night. Your bodies are the temple of the Holy Ghost, and so God shall wipe all tears away from your eyes. For He shall lead His sheep into the paths of living waters, deeds which shall not cause one to grieve, but shall bring forth the fruits of joy and peace.

And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw seven angels which stood before God; and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense,

that he should offer it with the prayers of the saints upon the golden altar before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

And the angel took the censer, and filled it with fire off the altar, and cast it into the earth: and there was voices, and thunderings, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets, prepared them to sound.

And the first angel sounded, and there followed fire and hail mingled with blood, and they were cast upon the earth: and the third part of the trees was burned up, and all the green grass was burned up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, so that the third part of them was darkened, and the day shone not for the third part of it, and the night likewise.

And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound:

The wormwood spoken of here is the symbol of the bitterness which the children of the wicked are experiencing at this time, and ever since the war began. For since the war we have these conditions in greater magnitude than before. This feeling of bitterness has been caused from many evils, losses of life in the war, and upon the sea, and through famine, and pestilence, etc.

The Lord saith, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim which their fathers taught them:

Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will feed them even this people, with wormwood, and give them water of gall to drink. Jer. 9:13-22.

Therefore thus saith the Lord of hosts, Behold I will punish them: the young men shall die by the sword: their sons and their daughters shall die by the famine. Jer. 9:11-22.

These disturbances are coming upon the earth, and shall continue to come regardless of what so-called wise men may do, until the kingdom of God shall be established among men. God is answering the prayers of the saints from the foundation of the world to the present time. Each make the kingdom of God become more visible.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and unto him was given the key to the bottomless pit.

And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded of them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were crowns as it were, and their faces were the faces of men.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breast plates as it were breast plates of iron; and the sound of their wings was as the sound of many horses and chariots running to battle.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The people of today are those whom Christ spoke of as seeing they should not see, and hearing they should not hear and understand, that the deeds and blood of all of the righteous men from the time of Abel should be brought upon this nation, the people of the present day, for they have not profited by the experience of the early heathens.

The fifth angel's trumpet contained the contents of the great spirit of activity of the people of the world of today to gain. The opening of the pit symbolizes the grave of the wicked was in order with the fifth angel's sounding. All trash shall be cleaned up.

Since men in general care for nothing but money, God has given them the power to go to the extreme in seeking to gain wealth. The desire for supremacy, which is the devil, is causing more different kinds of accidents in the present time that the world has ever seen before.

The locusts and scorpions symbolize the great dollar, and the love of money is causing men to jump about as though something is stinging them or after them. Horses racing to battle never moved any faster than the sons of men of the present time are moving about. Men are both frantic and fanatical over the mighty dollar.

And brethren, if we had a third as many people fanatical over God as there are over money, we could light up this old world in mighty short time. If there is anything on earth to be fanatical over, it is our God.

The great destroyer of mankind of today is the desire to gain more dollars.

The love of the dollar and the things which it has the power to bring is the cause of the sixth angel being loosed,

and he in turn loosed the four angels which were bound in the great river of Euphrates.

And the four angels were loosed; and were prepared by the day, and the hour, and the month, and the year, to slay the third part of men.

And the number of the horsemen of the army were two hundred thousand thousands: and I heard the number of them.

And thus I saw the horses in the vision and them that sat on them, having breast plates of fire, and jacinth, and brimstone: and the heads of the horses was as the heads of lions; and out of their mouths issued fire, and smoke and brimstone.

By these were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails: for their tails were like serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can hear nor see, nor walk:

Neither repented they of their murders, nor their sorceries, nor their fornication, nor their thefts.

The release of the four spirits tied in the great river Euphrates, is the continuation of the war in Europe, and the destruction of the wealth that is left in that country.

And because the rest of the world does not take heed from the condition of Europe, and cease doing the same things which caused the great suffering which still has its grip upon that people, further and more dreadful calamities shall come upon the whole world of evil doers.

And I saw another mighty angel come down from heaven, clothed in a white cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he sat his right foot upon the sea, and his left foot on the earth.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not.

And the angel which I saw stand on the sea and upon the earth lifted up his hand to heaven.

And sware by Him that liveth forever, Who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer:

But in the day of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath spoken to His servants the prophets.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

God showed John that he (John) should suffer further trials for the gospel of Jesus Christ's sake, for he must testify more yet of the wonders of the gospel, and that from the same testimony John should suffer greater trials and tribulations.

And the vision of the mighty angel which stood upon the earth, and upon the sea, and sware by the Lord God that the time should be no longer, this vision showed John that his testimony should be the fulfillment of the words of God as spoken through His servants, the prophets and the saints.

And the voice was as a lion when it roareth. Truly, every living creature shall hear the voice of God. Every knee shall bow, and every tongue shall confess that after all it were better to serve God.

And so the spirit said to John, Go and take the book out of the angel's hand and eat it; and it shall be sweet in your mouth, but in your belly it shall be bitter. And he took the book out of the angel's hand, and ate it up.

Those whom God chooses to suffer great trials and tribulations for the gospel's sake, He prepares them for this purpose; and so the book which John ate was the preparation for further trials for the gospel's sake, and the honour of writing the last book of the Holy Scriptures.

THE FUNDAMENTAL PRINCIPLES OF CHRIST ARE THE MEASUREMENT OF ALL CHRISTIANS.

And there was given to me a reed like unto a rod: and the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed.

They have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, and the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of a great city, which spiritually is called Sodom and Egypt, where our Lord was crucified.

And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

And they that dwell on the earth shall rejoice over them, and make merry, and shall send gifts to one another: because these two prophets tormented them that dwelt on the earth.

And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear entered into them which saw them.

And they heard a great voice from heaven saying to them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

And the same hour there was a great earthquake, and the tenth part of the city fell, and in the quake there were slain men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past: and behold the third woe cometh quickly.

The reed that was given to John, to measure the temple of God, was also shaped like a rod. The temple of God means those whom the Spirit of God liveth in their hearts, and the rod is the word of God, used for the correction of those whom God liveth not within.

There has been much discussion since the great war ceased in part as to what steps should be taken by the powers that be to insure an everlasting peace. Many men of learning have turned to the scriptures as the only solution to the great question.

The two witnesses of Jesus Christ, the author and finisher of peace on earth and good will toward men, offer the only means whereby peace may be had.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Why boasteth thyself in mischief, O mighty man? The goodness of God endureth continually.

Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

Thou loveth evil more than good; and lying rather than to speak righteousness. Selah.

Thou lovest all devouring words, O thou deceitful tongue.

God shall likewise destroy thee forever. He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

The righteous shall also see, and fear, and shall laugh at him:

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

But I am like a green olive tree in the house of God: I trust in the mercy of God forever and ever.

I will praise thee forever, because Thou hast done it: I will wait on Thy name; for it is good before Thy saints. Psalms 52:1-9.

Men everywhere are now, and were during the war, asking the question, Why does God permit the war to go on? And why does He permit men to do this and that? I have heard ministers question the wisdom of God, in permitting the evil deeds of men in the present generations to continue.

Brethren, there comes a time when one ceases to fight a fire, but they reason that it will go out of itself when it has burned all that it can reach and destroy, and so we turn our attention to getting everything out of its way, so that it cannot consume anything other than that which is in its wake.

God is today permitting sinners to destroy themselves, and in the face of their destruction God is speaking to all men of sense, and calling them out of the things which are causing suffering to those who take part in them. The book of Job teaches us that all great men are not wise, and it is indeed a fact that men who are supposed to have great learning are today making blunders that one could not expect less of a blind man.

For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice.

Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

They are turned back to the iniquities of their forefathers, which refused to hear My words; and they went after other

gods to serve them: the house of Israel and the house of Judah have broken My covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able to escape: and though they cry unto me, I will not hearken unto them.

Then shall the cities of Judah and the inhabitants of Jerusalem go, and cry unto their gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burning incense to Baal.

Therefore, cry not thou for this people, neither lift up a cry of prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

What hath My beloved to do in My house, seeing that she hath wrought lewdness with many and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest.

The Lord called thy name, A green olive tree, fair and goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken. Jer. 11:7-16.

And the angel that talked with me came again, and waked me, as a man that is waked out of sleep.

And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.

So I answered and spoke to the angel that talked with me, saying, What are these, my lord?

Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

And I answered again, and said unto Him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves?

And he answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Then said he, These are the two anointed ones, that stand before the Lord of the whole earth. Zach. 4:6-11-14.

The two witnesses of God, the olive trees and the lamps thereby, are the symbols of God's Word and the oil that it pours upon all wounds of whatever nature. And they point the only way to eternal peace.

The seven lamps are the seven spirits of God, Power and Honour, etc.

Now any man who tries to hinder the plans of God from becoming a reality shall be killed by one of these witnesses.

The nations of the earth (or we may say their heads) framed what they thought to be a foundation upon which to build a lasting peace. And they called it an Armistice, and to some extent ceased to fight. And this thing was followed by other forms and manners of bringing peace, which, if they became a reality, would prove that the Word of God is a liar, and that men are independent of God. This is in a manner killing the witnesses of God, the olive trees and the lamps thereby.

And so the dead bodies of God's two witnesses lie in the streets of the city that mentally is the same as Sodom and Egypt, which represent a state of wickedness like Sodom of old, and a state of bondage such as God overthrew in Egypt, for truly Israel is in bondage today as much so as she ever was in Egypt.

And the people of the earth rejoiced over this thing which they called a peace founded upon Democracy. And they sent gifts to one another because the two prophets tormented those which dwelt upon the earth.

And the dead bodies of these two witnesses have lain in the streets of spiritual Egypt and Sodom about three and one-half years, and the people have not suffered their dead bodies to be put in graves, at the time that they come again to life.

After three days and a half, the spirit of the Lord from heaven entered into them, and they stood upon their feet, and great fear fell upon all who saw them.

When the Armistice had been signed the people all over the world sent representatives to America to thank this people for helping win the war and bring peace upon the earth. There were liberty balls and liberty this and that, and never has the ear heard so much before about Liberty and Democracy.

But if we are to believe the press reports, the war has been going on in a less degree ever since the Armistice was signed.

Now the conditions which caused the war the people have not overcome nor buried their dead bodies.

Their dead bodies are the love of gold and other things which have no life in them; the worshipping of idols just as the people were in the days when Sodom was destroyed. So are the people of the world of today worshipping idols. And I do not mean any certain nation, for there are people in every nation under the sun who are exceptions, of course. But men in general are serving the money god.

The other dead body is oppression of the wage earner. It is said that the wage earner of today is being better paid than ever in the history of the world. This is true, but when he pays for his living out of it, he has less left than he did in the days of cheap wages and cheap living.

Since men have not overcome these evils, but on the contrary have strengthened them since the war, by permitting millions of men to be out of work, yet there is said to be great supplies of gold in the land, God suffered the dead bodies to come back to life. They were spiritually alive in the beginning. We shall have more war from the same countries that we had had before, and when men finish with the next war they will be glad to obey the laws of God. Some say that this will not come about for many years, yet the Armistice does not last four years, men shall be killing one another again.

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of seven stars.

And she being with child, cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child who was to rule the nations with a rod of iron: and her child was caught up unto God, and to His throne.

And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought.

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved their lives not unto death.

Therefore rejoice, ye heavens, and ye that dwell in them.

Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child.

And to the woman were given two great wings of an eagle, that she might fly into the wilderness, into the place where she is nourished for a time, and times, and half a time, from the face of the serpent.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood (opposition from hypocrites).

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

THE CHURCH, CHRIST'S BODY, HATH MADE ALL MEN BRETHREN.

The woman clothed in the sun, and the moon under her feet, is the church of Christ triumphant. The twelve stars in her crown are the twelve tribes of Israel, all brought together by one mother, the church, which is the body of Christ. This is the Interchurch world movement in action.

And if ever there was a woman come to full time to give birth to her child, this great mother is that woman. A better description could not be given of any great movement than the description here given, pained to be delivered of her child. O, how any mother suffers when it is time to give birth, and there is something in the way to obstruct the birth. The devils in the church in the form of Christians today are the cause of the division among the children of God. If we of the faith of Jesus Christ were united today, what a power we could be in this lost world.

About the time that the woman was about to be delivered of her child, that should rule the nations with a rod of iron, the beast gave birth to a thing that is called the League of Nations, Peace Conference, etc., and this beast cast so many arrows after the woman. He had fourteen points, and anything that is that pointed is hard to catch hold of.

This dragon with the seven heads (the seven greatest nations on earth) and ten horns and seven crowns, would conflict with the teachings of Christ, which teaches that peace does not come by might, nor by power, but by the Spirit of Christ. If this thing which is called a peace treaty were to become a fact, it should make a lie out of the Word of God, which is the truth.

But the Interchurch world movement is born, and she has been caught away in the wilderness of the hearts of the people until such time as she has gained her strength from child bearing and the child has grown strong enough to be weaned.

And there was war in heaven, and Michael and his angels fought, and the devil and his angels fought.

And prevailed not; neither was their place found any more in heaven.

And the devil was cast out from heaven, Satan which deceiveth the whole world, and his angels with him.

Before the Jews crucified Christ, when He was before Pilate, when He was questioned by him, and Jesus made no answer. Then said that ruler to Christ:

Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and power to release Thee?

Jesus answered, Thou couldst have no power at all against Me, except it were given thee from above.

So it is the power of God which enables men to move about and accomplish things. Power is given from God out of heaven. Now it is the spirit of the devil that makes men ambitious to gain. They use too much power in the wrong way, and because of this fact, the devil has been cast out of heaven, and as all power in heaven and earth is given into the hands of Christ, the devil has power to destroy himself, and this is what he is doing.

And when the devil has finished the job, then men can serve God in spirit and in truth. Their ambition shall be to do right.

THE LEAGUE OF NATIONS.

And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his seat and power; and great authority.

And I saw one of his heads as it were wounded unto death; and his deadly wound was healed: and all of the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast, saying, Who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months.

And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth that worship him, whose names, are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.

AMERICA'S DISARMAMENT CONFERENCE.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon.

And he exerciseth all power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire to come down from heaven in the sight of men on the earth.

And he deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, which had the wound by the sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed.

And he causeth all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in

their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast; or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.

DANIEL, THE PROPHET, SAID THAT THEY SHALL NOT CLEAVE.

The beast which John saw rise up out of the earth represents the great kings of Europe associated in the thing which they formed and called the Peace Treaty, and League of Nations. Peace being the only thing in the world which man has not monopolized, the Peace Trust was formed.

The Kaiser was the devil come in one body. His ambition was to rule the world single handed, not from an intelligent viewpoint, but he depended upon brute force to gain this end. The desire for supremacy which has been brewing in the hearts of the Great White Race ever since that race came into existence gave birth to the Kaiser. He was the height of ambition in one body. Germany is a white race of people. But the white race does not desire that one man should dictate to the whole world, but the nation desires that each country have its own dictator. The desire of the white race is that the world be ruled by that race exclusively, but each country have its own form of Government. Both the Kaiser and the Peace Treaty operate by the same spirit.

Christ, when speaking of Satan casting out Satan, said, If a kingdom be divided against itself, how can it stand? How can Satan cast out Satan? We have already said that the desire for supremacy blinds men to sense and reason. Satan is mental darkness. We must have light to banish darkness. Darkness cannot overcome darkness.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. St. Mark 3:23-26.

The Peace Treaty and all of its kindreds is contrary to the laws of God, for it does not teach men the things which shall cause them to live in peace, and it does not set an example of peace. But it is framed in such a manner that it has power over every weak nation. And if the black race has any voice

whatever in the same, I have not been so informed. It is framed so that the great nations shall dominate the small nations, and this has been the cause of war among nations since the world was created. Anything which men frame at this time to build peace upon is an insult to God. For men have demonstrated their utter inability to live upon their ideas of what constitutes peace. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Let the saints have patience and wait. These plans for peace that men frame shall, like their authors, perish from the earth forever with the coming of the Lord Jesus.

JESUS IS KING OF THE JEWS.

And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty-four thousand, having their Father's name in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty-four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment has come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand:

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of His holy angels, and in the presence of the Lamb:

And the smoke of their torment ascended up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they rest from their labours; and their works do follow them.

Since the beginning of the World War there has been a great number of people coming into the church. The war changed people's ideas of how they should live. The hundred and forty-four thousand are those who are being saved since the war commenced up to the time of the resumption of the same and unto the end thereof.

Blessed are those which die in the Lord. To die in the Lord means to die in the flesh, and to worldliness, and become alive in the spirit of good deeds. For the time is at hand when those who have died in the flesh and become alive in the spirit shall reap the fruits of their labours, for it is a fact that we labour to bring our vineyard to a certain stage and then we are able to partake of the fruit thereof, so it is with the Christians of these the last days. Now is our harvest at hand.

And the angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the harvest of the earth is ripe.

And the angel from out the altar cried to him that had the sharp sickle to gather the grapes of worldliness, and those who are not of the body of Christ shall be cast out of the city

of God's righteousness, and that of His saints. And the angel did so. And this judgment is going on today.

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

And I saw as it was a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God.

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous and true are Thy ways, Thou King of saints.

Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are manifest.

After that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in white linen, and having their breasts girded with golden girdles.

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.

And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

The seven angels symbolize the seven spirits of God, whom we have already described. They are, first, the Power of God, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The four beasts which are assisting in establishing the kingdom of God, and making the contents of the seven golden vials effective are: first, the sword, and the famine, and the noisome beasts, and the pestilence.

Their judgments are going on in the world today, not hurriedly, but gradually and completely. And we have the fruits of these plagues upon the sons of men at the present time. These are the days which the last of the prophets of old wrote of, the days when men should not desire to know

the truth, and turn their backs on the word of God completely, and curse the plagues which come upon them instead of praying to God.

For where envying and strife is, there is confusion and every evil work. James 3:16.

Now I beseech you, brethren, to mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good and fair speeches deceive the hearts of the simple.

For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good and simple concerning evil.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Romans 16:17-20.

These are the days when those who are to be saved are considering the obedience of the Christians to the word of God. The church of God is today on trial, for we have been told that judgment begins at the house of God first. And where must the sinner and the ungodly stand, if the righteous barely escape?

Behold, I come as a thief. Blessed is he that watcheth, and keep his garments clean, lest he walk naked, and they see his shame. Let the Christian be on watch, for the time is nearer than many of us think. So when the next great shakeup of the world comes, we shall not be unprepared, as many were in the last war. For in the next war, which is just ahead of us, we shall need to have the whole armour of God to be able to stand against the wiles of the devil, for he shall make a finish fight.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of

names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication:

And upon her forehead was a name written, Mystery, Babylon the Great, Mother of Harlots and Abomination of the Earth.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration:

And the angel said to me, Wherefore did thou marvel? I will tell thee the mystery of the woman, and the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

And here is the mind which hath wisdom: the seven heads are seven mountains (governments) on which the woman sitteth.

There are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

And the beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings with the beast one hour.

They have one mind, and shall give their power and strength to the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her naked and desolate, and shall eat her flesh, and shall burn her with fire.

God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is the great city, which reigneth over the kings of the earth.

The different forms of government by the different powers that be in the world are symbolized as being the offspring of the great Babylonish Government. Babylon of old was weighed in the balances and found wanting.

Notwithstanding the fact that greed and oppression have overthrown every Government which the world has known that made a practice of these sins, and what Government in the history of the world has not done so? In spite of this fact, the Governments of the world of today are repeating the same offenses before God as did their forefathers. Men have not heeded the handwriting on the walls of history, but in the present time every Government upon the face of the globe is drunk upon the desire for supremacy at any cost.

And while all classes of men are taxed to support the Government under which they live, what Government can truthfully say that they deal with each subject impartially?

Trust not in oppression, and become not vain in robbery. (Note—It is robbery to tax a people to maintain anything which promises them the common protection that it accords to other subjects and then fail to live up to this agreement.)

If riches increase, set not your heart upon them.

God hath spoken once: twice have I heard this; that power belongeth unto God.

Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work. Psalms 62:10-12.

Trust in the Lord forever: for the Lord GEHOVAH is everlasting strength.

For He bringeth down them that dwell on high; the lofty city, He layeth it low, even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. Isa. 26:4-6.

How true these words are were seen in the first installment of the great World War.

The Governments of Europe gave the world a very true illustration of the futility of great Governments built upon oppression, or great Governments while its people were in want and poverty. Christ said that this sort of Government shall fall.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. Isa. 24:1-3.

The overthrow of Babylon, or we may say, all imperialism, whether it be imperial wizards or governments, is at hand, for God is fighting against the devil, and he has many forms, but all point in the same direction, and that is the desire for supremacy.

In a few days the Governments of the world, the greatest Governments, will meet to discuss the best means of how to disarm, but shall they discuss this most vital subject in a Christian manner? Not if we can judge their future attitude from that of the past.

The people that walked in darkness have seen great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of the oppressor, as in the days of Midian.

It was our beloved President Lincoln who said that you can fool some of the people some of the time, and some of the people all of the time, but you cannot fool all of the people all of the time.

Now this is also true in this day and time, for every man who has any sense at all is thinking seriously of what has

caused the great burden upon the people of the world, which they are trying to bear at this time.

The darkness of ignorance has vanished from the people of the world of the present day, that is, the people which are capable of thinking.

For every battle of the warrior is with confused noise, and garments rolled in blood (Note—This is the type of all man-made wars), but this shall be with a burning and fuel of fire (a fire which shall be intellectual).

For unto us a child is born, unto us a son is given: and the Government shall be upon His shoulder: and His name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Of the increase of His Government and peace there shall be no end. Isa. 9:2-7.

The kings who shall come together in a short time to discuss the terms of disarmament shall each have the same mind, and that shall be to disarm just enough to be a little stronger than the rest.

They have one mind, and shall give power and strength unto the beast.

Instead of disarming, after the great nations have met and discussed the best means that they know to accomplish this end, they shall make war more menacing.

The spiritual fall of Babylon was accomplished in the first installment of the great World War. And in the second installment the literal fall of Babylon shall be accomplished.

Since the great heads of the people will not accept the plans which God has laid down for them to build peace upon, but seek to make their own plans, they shall be smitten with spiritual blindness; Christ taught His followers that His peace He left with them, not as the world gives, for the world cannot give peace, for it has no peace except that which Christ gave. And because men are trying in their vanity to make a peace contrary to the teachings of Christ, God has suffered them to go about the same, and the results are that they have complicated themselves in such a manner that they have brought more war upon themselves.

It is the devil in the hearts of the kings of the earth which

is causing them to seek to make a peace upon the terms that each Government has formed to promote this end.

Paul the apostle writes of the situation as follows:

Let no man deceive you by any means: for that day shall not come except there be a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember that when I was with you, I told you these things? And now ye know what withholdeth that He might be revealed in his time.

Note—The Christians everywhere are impatient over the coming of Christ the second time. The reason that most of the Christians are impatient is because they look for Christ to come literally when in reality He is coming spiritually. And because of this fact men must be strengthened spiritually, and this is what the devil is doing through the Governments of men. For every wise man knows that what the world needs is a change of heart. (And treaties and leagues and conferences between crowned heads do not change men's minds).

For the mystery of iniquity doth already work: only he who letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish: because they believe not the truth, and they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. II Thess. 1:3-11.

Let the Christians everywhere contend for that which is right and just. Do not be discouraged because the devil seems to have the upper hand of the world at the present time, but know that it is said that darkest hours are just before dawn.

And in nothing be terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. Phil. 1:28.

Associate yourselves, O ye people, and ye shall be broken

in pieces; and give ear, all ye of far countries: gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. Isa. 8:9-10.

For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is a hypocrite and an evil doer, and every mouth speaketh folly. For all this His anger is not turned away, but His hand is stretched out still. 9:16-17.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands faint, and every man's heart melt.

And they shall be afraid: pangs and sorrows shall take hold on them; they shall be in pain as a woman that travaileth: they shall be amazed at one another; their faces shall be as a flame. Behold, the day of the Lord cometh both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and lay low the haughtiness of the terrible. I will make a man more precious than fine gold (which is not the case at the present time). Isa. 13:6-12.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.

For all the nations were drunk with the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partaker of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath

remembered her iniquities. Reward her as she has rewarded you, and double unto her double according to her works: and in the cup which she has filled to her double.

Thus saith the Lord: Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against Me, a destroying wind;

And I will send into Babylon fanners, that they shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about.

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in iniquity, for this is the time of the Lord's vengeance; He will render unto her a recompense.

My people go ye out of the midst of her, and deliver every man his houl from the fierce anger of the Lord.

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow any more unto him: yea, the wall of Babylon shall fall. Jer. 51:1-2-6-44-45.

CHRIST THE HEAD OF ALL PRINCIPALITY AND POWER

The marriage of the Lamb symbolizes the Spirit of Christ and the church, or plainer still, the Christians worshipping God absolutely, and in this manner it will be possible to teach the gospel to all nations, for a witness; then shall come the end of all worldliness.

For by Him were all things created, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things He might have the pre-eminence. (They put Him to death in the flesh, but He was alive in the spirit).

For it pleased the Father that in Him should all fullness dwell;

And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now that He reconciled, in

the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight: (we have the mind of Christ.)

(Note—It pleased God to make His Son the head of the church, but God did not suffer Christ to come into the world, and because He is the Son of God, claim this great honour on general principals. No indeed. Christ came into the world poor in the flesh and meek in the spirit, and He worked and earned the right to be the head of the church, and gave the example to us to follow, and no man can disregard this example. This is what the apostles of old have been writing about and urging us to hope for and not to be afraid to die for.)

Who now rejoice in My sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:

Wherefore I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God: Even the mystery which hath been hid from all ages and from generations, but now is made manifest to His saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles: WHICH IS CHRIST IN YOU, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom (every man with whom we come in contact that will listen to us) that we may present every man perfect in Christ Jesus. Wherefore I also labour, striving according to His working, which worketh in me mightily. Coloss. 1:16-20.

(Note—Our preaching is that all men accept the Christ mind.)

Now to him that is of power to stablish you according to my gospel, and preaching of Jesus Christ, according to the revelation of the mystery which was kept since the world began. But now is made manifest, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

To God only wise, be glory through Jesus Christ forever, Amen. Rom. 16-25-27.

After these things I heard a great voice of much people

in heaven, saying Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.

And again they said, Alleluia. And her smoke rose up forever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Praise God, all ye His servants, and ye that fear Him both great and small.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

And he said unto me, Write blessed are they which are called into the marriage supper of the Lamb. These are the true sayings of God.

And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellowservant and of thy brethren that have the testimony of Jesus:

Worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold a white horse; and he that sat upon him is called Faithful and True, and in righteousness he doth make war,

And his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, and no man knew the name save himself.

And he was clothed in a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him on white horses, clothed in white linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite nations: and he shall rule them with a rod of iron: and he treadeth the wine presses of the fierceness and the wrath of Almighty God.

And he hath on his vesture and his thigh a name written King of kings, and Lord of lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to the fowls that fly in the midst of heaven, Come gather yourselves unto the supper of the great God:

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of men both bond and free, both small and great.

And I saw the beast and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, that had received the mark of the beast, and them that worshipped his image. They were both cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat on the horse, the sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.

And he cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he should be loosed a little season.

And I saw thrones, and they that sat upon them, and judgment was given unto them:

And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, and to gather them to the battle: the number of who is as the sand of the sea.

The first resurrection means those who have died in the flesh and are alive with God in Christ.

When Christ was on earth one of the many parable that He used to signify the coming of His kingdom absolutely was the parable of the king which made a marriage for his son.

And he sent his servants to call those bidden to the feast and they would not come. And he sent other servants, saying, Tell them which are bidden that the supper is prepared, and that fatlings and the oxen are killed, and all things are made ready for the marriage.

But they made light of it, and went on their ways, one to his farm, another to his merchandise:

And the remnant took his servants and entreated them spitefully, and slew them.

But when the king heard it he was very wroth: and sent forth his armies, and destroyed those murderers, and burned up their city.

Then he said to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the wedding,

So those servants did as the king commanded and went into the highways and brought in as many as they could find, both good and bad: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on the wedding garment. And he said to him, Friend, how camest thou hither not having a wedding garment? And he was speechless, and the king and his servants bind him and cast him into outer darkness; there

shall be weeping and gnashing of teeth. For many are called but few chosen. Matth. 22:1-14.

Isaiah saw this new church and foretold its establishment long before Christ came into the world.

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. Isa. 65:17-19.

For as the new heavens and the new earth, which I will make, shall remain before the Lord, so shall your seed and your name remain.

And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.

And they shall go forth and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Isa. 66:22-24.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come to thee the uncircumcised and the unclean.

Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. Isa. 52:1-3.

For it is written, that Abraham had two sons, one by a bond woman, the other by a free woman.

But he who was of the bond woman was after the flesh; but he of the free woman was by promise.

Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is mother of us all.

For it is written, Rejoice thou barren that bearest not at all; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband (there are many more trashy people than there are good).

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now.

Nevertheless, what saith the scriptures? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond woman, but of the free. Gal. 4:22-31.

The children of the bond woman are to be cast out, for they have not kept the covenant which God made through His Son to all mankind.

Those that are reigning with Christ today are the saints of the past and present time. The thousand years are not to be taken in a literal sense, but it is the period between the time in which the great world struggle began and the time when we shall have a lasting peace. Changes and conditions which have come about in the world since the war began have been greater than those of a thousand years before this time. (Thinking people are thinking more intelligently than ever.)

The second death is the end of all manner of evil. Death and hell shall give up the dead which are in them, and there shall not be any more death, for the wages of sin is death, but the gift of God is eternal life through Jesus Christ.

(We speak of those who are spiritually dead, hell, their end shall be no more.

In all parts of the world at the present time, the devil is up and fighting. For instance the great Prohibition movement, which is now in its infancy, is being fought by the devil in every form. Men who are supposed to have good sense are opposed to Prohibition because they claim that the minority are in favor of it, and they object to the few being able to rule over the majority. The scriptures teach us that one

of you shall put a thousand evil doers to flight. We are also told that whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. St. Matth. 18:18-19.

Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. St. John 20:23.

Since liquor robs men of the little sense which some of them have, when they are under the influence of it (no one who is sound mentally will get full of liquor), it is better that it should be moved out of the way entirely, at least until men have sense enough to know how to use it intelligently.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Be not among wine bibbers; among riotous eaters of flesh (mob leaders). Proverbs 23:20-21.

Brethren, our face is against anything which drags men down. And all good deeds are from God, the Father of lights. Let the good people continue to fight against evil in every form, commercial or otherwise.

After the good people have overcome the evil which is in the world, and by the help of God in their minds brought the world back to the place where it was when God created man in the world (for in those days the world was not full of violence as it is today, caused from idolatry); after the great house cleaning has taken place in which the Christians of the world are now engaged, then will come the peaceful fruits of rightsousness.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, until He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all

things under Him. That God may be all in all. I Corinth. 15:24-28.

The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. These conditions are just ahead of us.

By the word sea in this instance, we do not mean the sea of water, but we refer to those who are in the sea of sin and ignorance.

For behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

And the Gentiles shall come to thy light, and the kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side.

Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the force of the Gentiles shall come unto thee. (The Gentiles are sinners in all nations.) Isa. 60:1-5.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

And when these things are accomplished, death and hell (those who die in sin) shall be no more, nor shall there be any more graves. Blessed are those who have part in the first resurrection; on such the second death shall have no power.

(The second death is the physical death of those who are spiritually dead.)

And I saw a new earth and a new heaven: for the first heaven and the first earth were passed away: and there was no more sea;

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband.

And I heard a great voice in heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe the tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And He that sat upon the throne said, Behold, I make all things new, and He said unto me, Write: for these things are faithful and true.

And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh evil shall inherit all things; I will be his God, and he shall be My son.

But the fearful and unbelieving is abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (The grave is the eternal home of the sinner.)

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and he talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Mountain is government.

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crysal;

And had a wall great and high, and had twelve gates; at the twelve gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel;

On the east three gates: on the north three gates; and on the south three gates; and on the west three gates;

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof.

The city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve furlongs. The length and the breadth, and the height are equal.

And he measured the walls thereof, an hundred and forty-four cubits, according to the measure of a man, that is, of the angel.

And the building of the walls of it was of jasper: and the city was of pure gold, like unto glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper: the second sapphire; the third a chalcedony; the fourth an emerald.

The fifth, sardonyx; the sixth, sardius; the seventh, charysolyte; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was of pure gold, as it were transparent glass.

And I saw the temple therein: for the Lord God Almighty and the Lamb are the temple of it. (No denomination here, but the united Christian body of earth.)

And the city had no need of the sun, neither the moon to shine upon it: and the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth shall bring their glory into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and the honour of the nations into it.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

JESUS IS THE LIGHT OF THE WORLD.

The Lamb's book of life is the life which Christ gave us the example of while He was on earth. And by His help all of the twelve types of mankind living in the world can be saved, not by killing them but by leading them by examples of a godly life and the observance of the Golden Rule, As ye would that men should do unto ye, do ye also unto them.

Howbeit, we speak wisdom among them that are perfect:

yet not the wisdom of this world, nor the princes of this world, that come to nought: But we speak the wisdom of God, a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. But it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God. I Corinth. 2:6-10.

Doing unto men as you would have them do unto you, will not please the so-called great men of the world. For no man can truthfully say that he would like to have to work seven days out of the week, yet the average labourer has to work those long hours, and he barely earns enough to exist upon and to support his family.

However, when men have learned that the world was created for all mankind to have a part in, then shall men learn the joy which comes from helping others to have joy.

The precious jewels that are in the world today are not found in the homes of the very rich, but God has treasures in the common vessels of the poor man far greater than anything which the world has seen. These are yet to be gathered together.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

And they shall see His face: and His name shall be in their foreheads.

And there shall be no night there: and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever.

And he said unto me, These sayings are faithful and true:

and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I, John, saw these things, and heard them: And when I had heard and seen, I fell down to worship before the angel that shewed me these things.

Then said he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren, the prophets, and of them which keep the sayings of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And behold, I come quickly: and My reward is with Me, to give every man according as his work may be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.

I, Jesus, have sent My angel to testify these things unto the churches.

I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come, and let him that is athirst come.

And whosoever will, let him take of the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book,

If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He that testifieth these things saith, Surely I come quickly. Amen. Even so, come quickly, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

I, Jesus, have sent Mine angel to testify these things in the churches. I am the root and offspring of David, and the bright and morning star.

He is the root and the branch of David. David sprung from Christ, and Christ in the flesh came out of the seed of David.

The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him drink of the water of life freely.

The church (Christian hearts) say Come: and there is no discrimination in this church because of race, or poverty, disability, nor anything whatever.

In the name of Jesus Christ, I extend to any man or woman (regardless of what you are, or have been, Christ stands today calling you to come to Him, that He may heal your wounds of whatever nature they may be), in His name a hearty welcome.

The tree of life, bearing the twelve manner of fruits, is the different types of people in the world, come into one family, bearing the fruit which shall heal all nations of their wounds.

The fruit of righteousness. This fruit ripens each day, instead of in certain seasons. The fruit from holy seed are God's children.

May the blessings of God, and the love of Christ rest upon all nations of people on the face of the earth, is my prayer to my Heavenly Father. Amen.

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